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ART. I.—REVIEW OF THE REPORT OF THE A. H. M. SOCIETY.

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EVERY man who thinks with us, that the best interests of this country are vitally connected with the *character*, to be formed by the inhabitants of the Valley of the Mississippi, will regard the question as deeply interesting and highly important, *What sort of religious teachers are demanded by the peculiar wants of the West?* Whatever this character may ultimately be, the ministers of religion may reasonably be expected to have a leading agency in creating and combining the elements of which it may be composed. To them it must naturally belong in the most important departments of human interest and exertion, to instruct the understanding, guide the conscience, and mold the heart. They will be likely to impress their own image on the growing mass of living beings, on which they will be permitted and commissioned continually to act. Their influence, for good or for evil, cannot fail to reach the very vitals of the mighty community, with which they will be connected. This influence must correspond with their character. It must be modified and directed by the views, which they may hold, the feelings they may cherish, the objects to which they may be devoted. Who, then, can help seeing, that when we speak of the *character which they ought to bear*, we touch upon a subject of momentous import and thrilling interest?

It seems to be not an uncommon prejudice, that ministers, destined to the new settlements of the West, may perform the duties of their office, and meet the expectations of the christian public,

though gifted with less skill, activity, and address—with talents less commanding, than the pulpits of our long established parishes demand. This apprehension we have ventured to call a prejudice. For by what reasonable pretense can it ever be supported? In a new settlement, here and there a pious family may perhaps be found, which, with much labor and many tears, have erected an altar to the Lord their God. Other families appear, which, connected with well ordered communities at the East, were once held by the restraints, and saved by the authority of sacred truth. But in removing to a wilderness, the charm of christian associations has been dissolved—the power of religious influence has been broken. Eternal things have imperceptibly lost their hold upon their minds, and gradually escaped their view. The “things of time and sense,” fill their vision, absorb their feelings, and occupy their active powers. The moral agent, “made but little lower than the angels,” and hastening to the august scenes of the spiritual world, sinks down into the animal which seldom looks beyond the inquiry, “What shall I eat, what shall I drink, and wherewithal shall I be clothed?” Here, moreover, prowl the bitter scoffer, and the spiteful infidel. From the hated bonds, which christian institutions imposed on their native soil, they eagerly broke away, and made haste to fix their abodes amidst the deep shades of the wilderness, where they might hope to enjoy the privilege of blaspheming the name and contemning the truth of God, unchecked by the restraints, and unawed by the authority of a healthful public sentiment. In the midst of communities, formed of such heterogeneous and unwrought materials, it must be no common task to place the institutions of religion on a firm and broad basis. To support the massive, well-wrought, well-established pillars, which uphold an Eastern church is one thing; to hew such pillars from the quarry, remove them to their appropriate places, and make them the “glory and stability” of the house of God, must be quite another. And shall it be said, that the latter task may be well attempted with less skill, less ability, less decision of purpose and energy of character, than are requisite to perform the former? The tendency of such an opinion is most mischievous; and, so far as it prevails, must lead to the most disastrous results. Surely, to rouse the feelings and fix the attention; to enlighten the understanding and move the heart; to guide the purpose and form the character of the mass of living beings, which occupy the great western valley, demands skill, ability, and address of the highest order,—talents the most attractive, and powers the most commanding.

Here, we may be permitted to remark, that in our apprehension, the word “*want*,” when applied to the religious condition and spiritual prospects of our fellow citizens at the West, is greatly misunderstood.

To necessities, the most weighty and pressing, they certainly are subjected. The truth of this statement, our readers will admit, without demanding in detail the frightful proof, which with overwhelming force supports it. It is clear that these necessities must be met and removed, or the day cannot be distant, when the fragments of our civil and religious institutions will lie scattered about the grave of our republic. Delay is big with danger. Every moment, which we waste in ease and idleness, sinks us deeper "in the miry clay." Let good and intelligent men at the East know, before the statement falls upon their ears, in a thunder-clap, that they are approaching a fearful crisis in the history of their country. They might now hope under God, could they be persuaded to put forth the mighty effort, to impress their own image on the forming mass of intelligence, which is filling the great western basin. They might now stretch forth a plastic hand, and reduce it to form and give it the complexion, which they would choose to impart. But let them not forget that the precious moments "linger not." What they intend to do, must be quickly done. The mass on which they are to operate, now soft and impressible, is fast becoming hard and rigid. If they now choose indolently or selfishly to neglect the task, which demands their attention and their efforts, they may rest assured, that their children will heap curses on their memory, so weighty and withering, as well nigh to break the slumbers of the grave. If the West is neglected, the East must perish. The destinies of the one and the other are intertwined together, and can be separated by no hand less powerful than Jehovah's.

By the spiritual wants of the West, some seem to understand a *strong desire* for religious instruction and divine influence, universally prevalent. Would to God, this were the true import of the phrase. The thought, which it would then embody, would be deprived of no small part of its present frightful import. Those who put such a construction on the phrase, are liable, if they visit the West, on an errand of mercy, to be shocked and staggered with disappointment. They expected to be greeted with a cordial cheering welcome from scores and hundreds, who would eagerly gather around them, to catch the message of life from their lips. They expected, that their labors of love would be earnestly sought and highly prized by multiplied communities. Alas, what mean the deep apathy and stupid indifference, which they are every where constrained to encounter! Instead of a large assembly, a little group tardily collects around them. Instead of profound silence and breathless attention, they are pained with marked indications of sluggishness of mind, and listlessness of spirit. Instead of being animated by the happy results, with which their labors are crowned, they will often have the mortification of finding themselves

neglected and forgotten. If they are not prepared for this, their souls will sink within them. They will be disgusted and discouraged. The necessities of the West, they will be ready to conclude, have been greatly overrated and strangely magnified. The people, they will be tempted to think, are far enough from *wanting* ministers of the gospel; and their own services, they will be apt to suppose, are much more needed among the sepulchers of their fathers.

The phrase, "moral wants," admits of a meaning far more comprehensive and heart-breaking, than the construction now referred to. There are wants more pressing and imperious than the most vehement desires, that ever preyed upon the pining spirit. They are indicated, not by conscious pain, the certain symptom of remaining life, but by a fixed torpor, which seems to betray the touch of death. *Insensibility* is the worst feature, which marks the condition of many communities, whose necessities hang upon them with a weight well nigh crushing. Such communities are to be aroused. To their miserable condition and appalling prospects, they are to be thoroughly awakened. They are to be persuaded to bestir themselves;—to put forth vigorous and decisive efforts, to break the charm in which they have long been held. They are to be brought to practice self-denial and submit to sacrifices, for the sake of enjoying benefits, which they have long regarded with deep indifference or sovereign contempt. Such is the task, which, in multiplied instances, the christian minister, who would build up the church in the Valley of the Mississippi, must attempt. Shall it be carelessly committed to feeble or unskilful hands? Shall the preacher, who cannot stand erect in a New England pulpit, be sent to raise the christian standard in the western wilderness? Is he the man, who is to be commissioned to gather around him the disciples of Jesus Christ, who are thinly scattered through the "new settlements," to inspire their counsels and guide their measures; to pour upon their hearts the spirit of assured hope and holy enterprise; and to lead them into the exhausting conflict, which they must maintain with enemies, numerous, powerful, and malignant? Shall his voice be employed in breaking up the torpor, which creates far and wide, on the right hand and on the left, a silence, deep, sullen, gloomy, as the silence of the grave? Will his agency be adapted to produce in hearts, cold and dead to the worth of christian institutions, strong desires to listen to the messages of mercy, and taste the fruits of salvation? Is he the man, who may justly be expected to silence the scorner, and convince the sceptic?—the sceptic on the very ground where abundant aliment is furnished to strengthen his doubts and nourish his prejudices!—the scorner, exulting in the confidence and applause of the thoughtless multitude, lavished on him for the ingenuity and skill, which he has always been forward to

display, in making christianity appear like a "cunningly devised fable!" We urge these inquiries on the attention of those, if any such there are, who proudly seated beneath the shadow of a splendid pulpit, and receiving divine truth in the most attractive and impressive forms, fondly dream, that almost any preacher, who can spell out a text, will answer for the rude congregations of the West. That ministers are greatly needed in the great western valley, is no mistaken apprehension. Let those who direct their steps "thitherward," be increased a "hundred fold." But let them raise their desires, and adjust their exertions to an elevated standard of skill and ability.

In the instructions which have been given to ministers, destined to the West, and in the expectations respecting their labors, which have been indulged, a great deal of stress has often been put upon their *activity*. The first, the second, and the third thing they were required, in their official course, to do, was to be *active*. They must travel extensively, visit frequently, preach abundantly. Whatever else they might spare, to their limbs and lungs full and constant play must be given. Their habits of reflection might, indeed, be broken up; their course of study might be interrupted. But this was regarded as a sacrifice, which they must consent to make, in order to build up the church in the wilderness. Now we undertake to say, that such apprehensions are entirely erroneous; and the instructions given, and the practice founded on the basis which they furnish, must be of unhappy tendency. Why should it be forgotten, that the seat of all healthful activity in the cause of christian truth is *within*? The main spring of those exertions, by which the influence of the gospel is to be extended and maintained, operates unseen, in the fervent, well-trained spirit. The light, which the preacher would pour upon the understandings of other men, must shine from his own. His own awakened sympathies must move the hearts of others. His own image, molded on the christian model, he is to impress on those, whom he is commissioned to instruct. His usefulness does not depend on the number of miles he may travel, on the number of visits he may make, on the number of sermons he may preach. It depends on the weight and extent of the influence, which he is enabled to exert. And the extent and weight of his influence depend far less upon his locomotive activity, than upon the energy and skill, with which he employs his powers and expends his resources. He may be always on the wing, yet leave no trace behind him. The moment he disappears, he may be forgotten, or he may confine his labors to a smaller field, and yet reap a more abundant harvest. The fall of the massive oak depends as much on the weight as the number of the blows, which may be struck. A preacher cannot command attention, especially

among the indifferent and sceptical, unless he has important, striking thoughts to communicate. He cannot impress the mind, unless he can bring truth before it, under interesting and attractive aspects. To speak with authority, he must thoroughly understand, and deeply feel, the import of his sacred message. But how can he do this without laborious thought and painful study? Can he penetrate into the depths of truth, ascertain its different bearings and various relations, and present it to those around him, in all its sweet simplicity, attractive beauty, and subduing power, without welcoming the severe and exhausting labors of the devoted student?

We have already thrown out the intimation, that at the West the christian preacher must expect to encounter a stubborn, fiery, malignant infidelity. Not unfrequently it will meet his eye under imposing forms, supported by loud pretensions to argument and candor. He will be often grieved to find, that popular prejudice and public sentiment have thrown around it a bulwark, which seems to frown defiance on the most bold and spirited assailant. Nay, he may be forced to see, that instead of confining itself to a defensive attitude, the fiend stalks abroad, seeking whom it may devour. Here is a foe from which the christian preacher may not shrink, and which he cannot avoid. He must strip this Goliath of his armor. His sword of celestial temper, then, he must wield with a skilful and experienced hand.

No minister, who visits the West, need expect that infidels will be awed by his *authority*. The hypocrisy of their pretensions, the sophistry of their reasonings, and the malignity of their designs, must be clearly and fully exposed. They must be stripped of their disguises and driven from their "refuges of lies." Covered with the shame of conscious deformity, they must be held up to the public gaze, till disgust turns away every eye and sickens every heart. The general sentiment must be purified. Public character must be formed on the christian model. The agents, to whom such a work should be committed, ought not only to have warm hearts and vigorous minds; they ought also to be distinguished for such habits, as are adapted to keep the mind and heart in a high state of discipline. They should be careful readers, close thinkers, conclusive reasoners. With *sacred literature* especially, they should cultivate an intimate acquaintance. Whatever is adapted to illustrate the bible, they should eagerly lay hold of. Wherever they may appear as strangers, here they should be at home. A just exposition, clear illustration, together with a direct and earnest enforcement of the sacred volume, they will find to be the best means of defending and promoting the cause, to which they are devoted.

Here, we cannot help throwing out a caution for the benefit of

those, who are looking towards the West, as the field of their future labors. When you form your standard of attainment and exertion, we would say, beware of acting on the views of those good-natured counselors, who will be forward to assure you, that your plans of study must be broken off. Whatever may be attempted at the east, you must yield, say they, in a new country, to the resistless force of peculiar circumstances. Interruptions so numerous, avocations so distracting, necessities so pressing, will beset you, that you must be content to give up the hope of increasing and extending your intellectual acquisitions. Your official labors will often be demanded at different and distant points of the surrounding country. To all such demands, at whatever expense of time and strength, you must not fail promptly to yield. Besides, you must not expect, that those for whose benefit you labor, will afford you a full support. You must make provision for your temporal necessities. The time which you might otherwise devote to study, you must give to pecuniary calculations and manual exertions. You may as well, then, set down contented with what you are, instead of making vain and fruitless efforts to improve your character. Such a doctrine, often urged by those, who have long occupied the ground, on which the young christian laborer sets his feet, hangs with the oppressive weight and benumbing influence of the incubus upon his mind. He sinks down discouraged. His heart dies within him, and he, who might have been a giant, sinks into a mere dwarf. Let those, who by such doctrine, have chilled the enterprise and wasted the strength of the church, look well to the account, which they must one day render to their Master!

It is not necessary, that a minister, connected with a newly settled community, should give himself up to the mercy of occasions;—should surrender himself to every call, which may present itself, and to every visitor, who may demand his time and attention. Nay, this he cannot do, without violating solemn obligations. In expending his strength and his resources, it is his sacred duty to adopt that plan of exertion, which is best adapted to his most extensive usefulness. Such a plan, with his eyes lifted up “to the Father of lights,” let him form. Its adaptation to the end, for which it was conceived, let him test by actual experience. Let him alter, and modify and improve it, as the circumstances in which he is placed, may seem to require. Then let him adhere to this plan. Let him turn a deaf ear to those seducers, who would persuade him, that attempt what he may, he can accomplish nothing. Let him remember MARTIN LUTHER, who under the pressure of labors and responsibilities well nigh sufficient to occupy an angel’s powers, found time and strength to pursue with marked success the study of sacred literature. Let him remember the great

Scotch reformer, who involved in cares the most weighty, and engaged in enterprises the most stupendous and exhausting, ventured at *sixty years of age*, to commence the study of the Hebrew language. Thomas Boston too let him remember, who with multiplied pastoral engagements, and pinched by the hand of poverty, and watching by the couch, where, year after year lay a beloved wife, confined by wasting sickness, pursued his chosen studies with an ardor, which nothing could chill, and with results equally gratifying to himself and useful to the church. Let him remember Henry Martyn, who, burning with a seraph's zeal in his appropriate work, continued with intense ardor and delight to push his researches in sacred learning. Let him dare to act upon the maxim, *that what man has done, man can accomplish*; and the obstacles, which with frowning aspect seem to obstruct his path, will vanish into smoke.

A minister may refuse to act upon a well adjusted system of exertion. He may live at random. He may be the mere creature of occasions. He may be driven to and fro by the conflicting demands, which from various quarters are urged upon him. In pursuing such a course, he cannot fail at every step to be embarrassed. He will often feel hurried and distracted. Yet he is not without his hours and even days of leisure. They often occur. They return far more frequently than the careless observer once imagines. But alas, they are nearly wasted. "What is the value of an hour? What, in so short a space of time can be attempted?" Nothing—by the man who lives at random; who expends his time and strength without regard to system. But these hours, so cheaply prized and so slightly thrown away, might have been turned to high account. In a well-arranged plan, they would have found their appropriate place;—would have been made subservient to some great and beneficial design. And the chief reason why so many ministers have so little time for profitable study, may be found in the loss of single hours, permitted to glide away unimproved.

There is one fact, on which we have often dwelt with lively interest, of which we shall venture to remind our clerical readers. The fact is this: Christian ministers at different times have risen into notice, who under the embarrassment of a diseased constitution and enfeebled health, have not only performed an amount of active labor, which most of their stronger brethren refused to attempt; but have also at the same time made high attainments in some of the departments of sacred learning. We might here mention the names of Calvin and Baxter; and if delicacy did not forbid, of some of our honored brethren, who, we hope, will long be spared to cheer the church and bless the world. Their exam-

ple, better than a thousand other arguments, evinces that ministers in general, could they be persuaded to make the noble attempt, might greatly enrich their minds, refresh their spirits, and extend their usefulness, by well directed efforts in some department of sacred study.

We shall without hesitation pronounce it a great mistake for ministers in any country, new as well as old, to regard themselves as bound by strong necessity, to devote that time to secular calculations and manual labor, which the cultivation of their minds and the improvement of their hearers demand. On every preacher who falls into this mistake, we cannot help looking with compassion and regret. The resources of his mind must run to waste. His intellectual energies must gradually be reduced. At every step in his official course, his skill and power in doing good will probably be diminished. His hold upon the respect, esteem, and confidence of those, with whom he is connected, he must expect, will be relaxed. As his mind acts in his official labors with less and less decision and effect, the thought he employs, and the motives he presents, will impress the minds of others with diminished force. His influence must be reduced,—his usefulness impaired. His prospect of deriving support from his people, must of course be constantly growing more dark and discouraging. The history of the church too clearly proves, that these views are derived, not from the figments of the imagination, but from the sober realities of life. Wherever they may expect to labor at the West or at the East, to those, who are about to ascend the pulpit, affectionately would we say; *that course of conduct, which is adapted to give you the strongest hold upon the minds of those around you, is best adapted to secure a supply for your temporal necessities.* The manual labor, which is necessary to preserve your health and invigorate your frames, you have a right to turn to the highest possible account. But beyond this, beware of diverting any strength to secular pursuits, which you might give to your sacred studies and your official engagements. “Make full proof of your ministry.” Raise your desires and adjust your movements to an elevated standard of skill, ability and usefulness, and rest assured you will find yourselves sustained. Your labors will be sought and prized. A strong hand you will be enabled to fasten on those, who listen to your instructions; and you will witness with surprize the efforts they will make to provide for your wants and retain your services. When has the Savior been known to desert a minister, who cordially, strenuously, and untiringly devoted all his powers and resources to the extension of the “kingdom of Heaven?”

Different writers, in describing the qualifications, requisite for a Western preacher, have insisted with great earnestness, that he

should be prepared to deliver his thoughts and sentiments without the assistance of a manuscript. This doctrine, however true it may be, is, we apprehend, liable to misconstruction. On many minds at the East, the prejudice seems to be strongly fastened, that an unwritten sermon must be a loose, ill-arranged, unstudied harangue. Those who frown upon a manuscript, whenever it is displayed in the pulpit, they suppose, must be pleased with mere declamation. They bless themselves, that they have a better taste. They like systematic arrangement, well-digested thought, and a finished style in the discourses, to which they may be called to listen. And these they imagine, they have, because they have a manuscript! We think, however, that we have heard some scores,—it may be hundreds of written sermons, which were wholly *extemporaneous* efforts. And *such* sermons, we certainly should prefer to have, without the embarrassment of a manuscript. But the misconstruction at which we have hinted, and against which we would guard, consists in the apprehension, that a Western pulpit demands, not profound thought, and compact argument, and good taste; but merely fluent, fervid declamation. Hence the conclusion, that prompt and wordy speakers, whatever they may happen to be for mental vigor and intellectual discipline, should be selected for the West. From suggestions, already made in this paper on other points, it will be readily inferred, that we regard this conclusion as untenable and mischievous. Such an inference we are far from disclaiming. A prompt, fluent, unhesitating manner of expressing his thoughts and sentiments, in any minister, is, in our estimation, a qualification of great worth and happy tendency. It is adapted wherever it may be employed, to subserve the interests of truth. It is an attainment, to which every christian preacher should ardently aspire. But it is manifestly a great mistake, that fluency of utterance can in the rudest settlement supply the place of weighty thought, conclusive reasoning, and impressive sentiment. What can be more vapid,—what more useless than windy declamation, which roars furiously and incessantly about nothing? Let the young preacher, who sets his face towards the West, however he may rise in speaking above a manuscript, beware of sinking below the dignity of an intelligent, solid, instructive teacher of christian truth. Such a teacher is the man, who will be welcomed, sustained, and prospered among the inhabitants of the “great Valley.”

There is one topic of delicate bearings and complexion, on which we feel ourselves constrained to offer a few suggestions. In one circle and another, we have not unfrequently heard the statement, made in the language of deep regret and pointed reprehension, that not a few who have visited the West to preach the gospel,

have after laboring awhile returned to their native New-England. Such an abandonment of the stations they had chosen, is generally regarded, as clear and decisive proof of the want of an enterprising, self-denying spirit. It may be so. Yet we cannot help believing, that the censures, which are inflicted on them, would often be not a little softened, if the circumstances in which they acted were fully known. A description of their trials might be greatly useful to those, who propose to occupy their deserted places. A young preacher, intent on doing good, finds his mind occupied and his heart moved, with the condition and prospects of the Western churches and congregations. It strikes his mind, as a most important and delightful task, to offer the bread of life to those, who are "perishing with hunger." He resolves, and resolves with all his heart, to engage in it. He marries a young lady, of cultivated mind, refined taste, and pious habits. The enterprise, in which they are to be engaged, engrosses their thoughts, and feelings, and conversation. They talk about the trials, which they must encounter. They make their great design the subject of frequent, fervent supplication. At length, they set out for the field of their future labors, and after a tedious and exhausting journey, their eyes behold the mighty harvest. But the air of romance, which once hung over the scenes, on which they have entered, has vanished. They find, that they must grapple with the rugged realities of a life of incessant labor and constant self-denial. Trials they had, indeed, expected; but trials of an aspect and complexion different from those, which they are constrained to encounter. They looked for severe labor, coarse fare, and treatment occasionally rude. "None of these things," they thought, "could move them." But amidst the more elevated members of the communities, in which they might labor, they had fondly hoped to be cheered beneath the pressure of their burdens, with the smile of encouragement, the voice sympathy, and those thousand little acts of benevolence, which however noiseless and nameless they may be, have a direct and powerful bearing on social happiness. But they find, perhaps, that the maxim, which regulates public manners and controls and modifies public sentiment is the motto, often adopted by children in their sports, "*every man for himself*." Now and then, perhaps, on some extraordinary occasion, the attractive form of benevolence may be drawn from its concealment; but in the common, every-day intercourse of social life, they are shocked by the predominance of selfish tendencies and habits. They are often tempted to think, that nobody cares for the humble missionary. His wife sickens under the weight of cares and labors, to which she had not been accustomed. Day and night her mind is haunted with thoughts of a grave, prematurely opened for her in a land of stran-

gers. She lifts an imploring eye to her husband. He understands its meaning. He feels the force of the appeal, which is directed to his heart. He persuades himself, that he ought not to see her die for the want of those attentions, which might easily and certainly be secured in the land of her nativity; and the next day he sets out for New-England!—This sketch we do not offer as a full and accurate description of frequent cases of actual occurrence. We do not assert, that any instance, bearing precisely these features, has ever occurred. What we have said, we wish to have regarded in the light of hints, which look to actual occurrences, variously modified. And however trifling this subject may appear to superficial observers, we have reason to believe, that it bears directly on the vitals of clerical usefulness and happiness in the sphere of exertion, on which we have been dwelling. We have occasion to know, that even missionaries to the heathen have found their severest self-denials in the little every-day occurrences of social life, which seemed to themselves too trifling to be mentioned. We have heard it said, that single drops of water, falling incessantly upon his head, will drive any man to frenzy and desperation.

The statements, we have made, in their bearing on our brethren and fellow-citizens at the West, we would promptly and carefully guard from misapprehension. To reduce the forest to a "fruitful field" is in all respects a rugged task. The families which compose the nucleus of any young community, are few and scattered. Their first dwellings, temporary in their design, are of the cheapest kind. They do not expect what is convenient; they only ask for what is necessary. Every family is thrown upon its own resources. Every member is fully occupied—often to the utmost stretch of exertion. What can be neglected, they cannot be expected to attempt. A thousand little acts of mutual assistance and social kindness, which in other circumstances they would gladly perform, they are constrained to omit. At length, as might naturally be expected, their feelings become conformed to their circumstances. What was at first matter of necessity, becomes matter of choice. Their character is the model, on which is formed the character of their children. And when at length the circumstances, which constrained them to *appear* selfish, have passed away, the unlovely appearance may have given place to the disgusting reality. A thousand little charities, as sweet as they are cheap, without which life scarcely deserves the name, may have perished.—And here, however, we may be disposed to shrink from so delicate a point, we shall venture to propose the question to all, whom it may concern: Might not the most important aid be often rendered at a small expense to the best of causes by giving benev-

olence a controlling influence *over the minute concerns*, as well as over the more imposing designs of life?

We think, that we have furnished ground for the inference,^f that it must be an ill-advised measure for a christian preacher, to lead a wife of feeble constitution and sickly habits, into the midst of a new settlement. A thousand embarrassments, with crippling energy will hang upon him, which he can neither shake off nor sustain. Nor should she be *squeamish*. She must be ready for Christ's sake to accommodate herself to circumstances, ill-suited to the views and taste, which she had derived from early education. But she ought to have too much of character, to permit this act of accommodation to disturb and derange the elements, which compose her habits. She ought to be alive to every opportunity of elevating the views and refining the taste of those, with whom she may be connected. This she may do without shocking their prejudices. All invidious comparisons between the West and the East, she will carefully avoid. The tone of social intercourse she will be anxious to raise by an influence as imperceptible as it may be powerful.

But we must hasten to a somewhat abrupt conclusion of the miscellaneous thoughts, which are embodied in this article. To the statements, which we have already made, nothing need be added, to illustrate our own views of the commanding importance of the West, as a field of official labor; for the ministers of Jesus Christ. We much doubt whether any mind can be found, which is occupied by views and impressions as deep and comprehensive, as the magnitude of the work there to be attempted, would justify. When did a field require a larger number of skilful and efficient laborers? When did a harvest more urgently demand the sickle? We hope, that there are hundreds at the East, who are panting to expend their strength and their resources on ground so well adapted to noble enterprise and high endeavor. On this ground let them enter—here let them labor in the spirit of their Master, and their success and their reward are as great as they are certain. God forbid, that we should write a syllable, which on a fair construction is adapted to depress their hopes and chill their resolution! None will rejoice more fervently than we, to see them stand erect with lofty expectation and holy courage. But we would see them clad in the "whole armor of God." We would have them enter on the scenes of their future labors, with their eyes fully open on the various and weighty trials, which are there to be expected. Grateful shall we be to God, if any paragraph of ours may contribute any thing to quicken them in preparing for their sacred enterprise.

ART. II.—REVIEW OF CHURCH PSALMODY.

Church Psalmody. A Collection of Psalms and Hymns adapted to Public Worship. Selected from DR. WATTS and other authors. Boston. Perkins & Marvin.

It is a remarkable fact in the history of English literature, that while our authors have ranged so extensively through the walks of poetry, the lyric muse should have been but rarely wooed, or it may be more correct to say, but rarely won. Our deficiency in this respect is the more surprising when we reflect, that in other languages this department of poetic effort, has been cultivated with success at a very early period of their literary history. The Hebrews, as we learn from their song at the Red Sea, were proficient in it, even when emerging from a state of bondage. The Greeks follow back the echoes of the lyre, till they die away among the fables of remote antiquity. Among the Latins we find specimens, at least as far back as the time of Numa. But for ourselves—in the full bloom of our literature, we have attained only an ordinary degree of excellence.

We do not mean to assert that our language has not single specimens of a high order, belonging to the class in question. Such specimens have occasionally, we might almost say accidentally, been produced. But lyric poetry in its distinctive and peculiar character, as the art of combining *poetic* sentiment and *musical* expression, has never been thoroughly studied by English writers. The few who have given any attention to the subject, appear to have understood but very imperfectly, the fundamental principles of this branch of the poetic art. As a natural consequence, although genius has occasionally risen to excellence, a great portion of their productions, while they wear the lyric garb, are entirely destitute of the lyric character and spirit.

The true design of lyric poetry is either to *express* or *awaken emotion*. In the first place, therefore, its characteristics should be simplicity, dignity and pathos. It should be simple, for such ever, is the language of the heart; it should be dignified that it may elevate and purify the feelings; and it should be full of ardor, because on this chiefly depends its power to move the soul. Its *structure* too should be such as to render its adaptation to musical movement at once, easy, natural and striking. Had these principles directed the efforts of our lyric writers, we should never have seen the argumentative, the didactic, the hortatory, and we cannot help adding the ridiculous, making up so large a part of their compositions. Nor should we have found in so many instances, a rhythm which sets all attempts at musical accentuation at defiance.

We refer particularly to psalms and songs designed for religious worship, which constitute, we believe, the greater part of this class of writings in our language. And lest the reader should think that we treat them too severely, we would refer him to Vol. VII. old series of this work, where, in two or three successive numbers, he will find the faults we specify illustrated by very numerous quotations.

On the subject of structure we will remark a little more particularly; for although one of the most essential points in lyric poetry, it has perhaps been more frequently overlooked than any other. In the drama it is perfectly well understood that a particular arrangement and adaptation of parts is indispensably necessary to stage effect; and many a piece, excellent in sentiment and beautiful in language, has utterly failed in action from no other deficiency than this. Now what action is to the drama, that, in a great measure, is music to the hymn or song; and a peculiar adaptation is as essential in the one case as the other. The construction should be such that the important words and accented syllables, may fall upon the accented notes of the tune. The following lines sung to Old Hundred, are a good example.

Before Jēhōvāh's awfūl thrōne
Yē nātions bōw with sacrēd jōy.

Here it will be seen, that the heavy syllable of the verse corresponds with the heavy note of the tune throughout, and the movement will be easy and energetic. But apply to the same tune the following couplet.

Lōrd if thōu dōst nōt sōon āppēār
Virtūe ānd trūth will flēe āwāy.

Here in the first foot of each verse, the light syllable falls upon the accented part of the bar; and the unimportant word 'dost,' being necessarily emphasised, in singing becomes unduly prominent. In consequence of these irregularities, either the harmony or the sense must necessarily be sacrificed; and probably more frequently, both would be destroyed.

Besides an irregular and unmanageable accent, there are also several other defects in structure, which are very common in our lyric poetry; such for example as forced inversions, parentheses, long and complicated sentences, and a want of regular progress in the current of thought. All these may be unobjectionable in a poem intended only to be read, because a varied intonation may render them perfectly intelligible; but in a hymn they are altogether inadmissible. There the language should be as far as possible direct and plain, the sense obvious, and the thought should

move regularly onward to the end. Now, let any one look over the stores of English lyric verse for specimens, not which contain a certain number of syllables, but which are really made of lyric materials, and so constructed as to be fitted for musical effect, and he will be astonished to find to what an extent our remark is true, that the subject has not untill recently been understood in any considerable degree. Within a very few years, there has indeed been a rapid improvement in this respect. Some of the best living poets have lent their efforts in the work of reformation. Various attempts have been made with different degrees of success, by remodelling the old or forming new selections, to meet the wants of the christian world, for the purposes of public worship. They have all, however, been but partially successful, owing to the want either of care or judgment in the choice of matter. It seems indeed to be almost an universal sentiment among the judicious, that a selection prepared on different principles from any now in use, is greatly needed.

It is, therefore, with peculiar pleasure that we introduce to the religious public, a new work which aims to meet their wants, and which, we must add, in our opinion, has very high claims on their attention. It has been prepared by Lowell Mason, Esq. and Mr. David Green of Boston, gentlemen extensively known as distinguished for thorough acquaintance with the science of music, as well as correct literary taste. Mr. Mason has been for many years the president of the Handel & Hayden Society, and the compiler of their selections; and having devoted a large portion of his time to the improvement of church music, is better acquainted with the subject probably than most persons in our country. With these qualifications the compilers of the Church Psalmody, have adopted a much higher standard by which to measure their materials, than has been used in any selection with which we are acquainted. They proposed to themselves to bring together, not merely good sentiment on the requisite topics, but, as far as the resources of our language could supply it, good *lyric poetry*;—poetry which instead of being rendered unintelligible by the choir, should come upon the hearer with additional power and beauty,

When assembled men to the deep organ join
The long-resounding voice.

We make the following extract from the preface. After stating what they conceive to be the essential requisites of lyric poetry, in respect both to the matter and the structure, the compilers say :

In compiling this book, the principles just laid down have been kept constantly in view, and, in innumerable instances, such faults as have been here noticed have been corrected; the fact that some imperfections of

various kinds must remain, is no reason why they should not be rendered as few as possible.

In noticing the sources from which the materials for this book have been drawn, it may be stated, that besides the version of the psalms by Dr. Watts, and those versions that preceded his, and those of some authors of less note made since his time, use has been made of two nearly entire versions recently published in England. Versions of many single psalms, have been found scattered through the several collections of hymns which have been examined. In selecting the hymns, in addition to the hymn-books used by the various denominations of christians in the United States, the compilers have examined eight or ten extensive collections of hymns, besides a large number of smaller collections published in England, and which have never been republished or for sale in this country. In these and other works, they suppose they have examined nearly all the good lyrical poetry in the English language.

The number of the metrical pieces of the psalms is four hundred and fifty-four, and the number of the hymns is seven hundred and thirty-one, making eleven hundred and eighty-five in all. Of these, four hundred and twenty-one are from Watts, who has undoubtedly written more good psalms and hymns of a highly lyrical character, than any other author, and to whom the church is indebted, probably for nearly half of all the valuable lyric poetry in the language. The names of the several authors, when known, are given in the index to the first lines.

In selecting and arranging these materials, the compilers have aimed to make a hymn-book of a thoroughly evangelical character, in doctrine and in spirit, and as highly lyrical as the materials, with such labor as could be bestowed upon them, would permit. They have accordingly rejected a large amount of religious poetry, excellent in itself so far as sentiment and language are concerned, and aimed to select only such pieces as are adapted to be sung. As the same piece was often found with important variations, in different books, they have aimed to select that copy which seemed best suited to the design of this work, without inquiring how the author originally wrote it. They have treated the hymns which have come before them as public property, which they had a right to modify and use up according to their own judgments. Omissions, abridgments, alterations, and changes in the arrangement of the stanzas, have therefore been made with freedom, whenever it appeared that the piece could thereby be improved. These alterations have been made chiefly to avoid prosaic or unimpassioned passages, low or otherwise unsuitable imagery or expression; abrupt transitions; unmeaning and cumbrous words and clauses; long, complicated and obscure sentences; feeble connectives, long words, and harsh and slender syllables; a wrong position of the accent and pauses: the anticlimactic structure; and a disagreement in the form and rhythm of the several stanzas.

A considerable number of pieces, possessing less of a lyrical character than is desirable, have been retained; partly because the subjects were important and nothing better could then be found, and partly because, though not adapted to public worship generally, they might be useful on special occasions, or for families and individuals.

It will be seen that the compilers of the Church Psalmody have had great advantages over those who have gone before them in the choice of their materials, and that the pieces are more numerous than in the collections in common use, and have been subjected

to the ordeal of a criticism at once enlightened and severe. And we are persuaded, that no person of correct taste can examine the work, without being delighted with the propriety and judiciousness of the selections and arrangement, and with the excellent adaptation of the whole to the purposes of devotion. It is copious in all the subjects which properly belong to this branch of public worship. On some of the most important, it has a marked superiority in this respect over the selections in common use. Under the head of Holy Spirit, for example, it contains from thirty to forty excellent hymns; while in Watts or Dwight we have only three or four. Each piece is accompanied by marks for musical expression; and several are divided so as to be performed by responses in the Hebrew manner. The effect of this division of the choir is very happy. The following may serve as a specimen of the responsive mode.

SOLO.

1 Give thanks to God, the sovereign Lord,

CHORUS.

His mercies still endure:

SOLO.

And be the King of kings adored ;

CHORUS.

His truth is ever sure.

SOLO.

2 What wonders have his wisdom done!

CHORUS.

How mighty is his hand!

SOLO.

Heaven, earth, and sea he formed alone :

CHORUS.

How wide is his command !

SOLO.

3 He saw the nations dead in sin:

CHORUS.

He felt his pity move;

SOLO.

How sad the state the world was in!

CHORUS.

How boundless was his love !

SOLO.

4 He sent to save us from our woe ;

CHORUS.

His goodness never fails :

SOLO.

From death and hell and every foe;

CHORUS.

And still his grace prevails.

CHORUS

5 Give thanks to God, the heavenly King;

His mercies still endure :

Let all the world his praises sing ;

His truth is ever sure.

(Psalm 136.)

On the whole we think the Church Psalmody will do much toward helping forward the reformation which we trust is taking place extensively in our country on the subject of church music; and we hope therefore soon to see it in general use. We know it is difficult to overcome the predilections we feel for books, with which we have been familiar from our childhood. But certainly they should be made to yield to good taste and our better judgment. Especially in this age of revivals, is it important that our church music should be in every sense, of an elevated character. We want hymns which shall take hold of the affections of the soul, and aided by the thrilling power of the organ and the voice, melt them into penitence and submission, or raise them in triumphant gratitude and praise to God.

ART. III.—REVIEW OF THE WRITINGS AND CHARACTER OF
SIR MATTHEW HALE.

The Works Moral and Religious of Sir Matthew Hale, Lord Chief Justice of the Court of King's Bench; with some account of his life and death by Bishop Burnet. And additional notes by Richard Baxter. The whole collected and published by the Rev. T. Thirlwall. 2 volumes. London.

THE illustrious author of these volumes, lived in one of the most eventful periods of English history, and was an actor in its great and unquiet scenes. He was assigned as counsel to Charles the first, in that august trial, in which an oppressed people, resuming back into their own hands, a trust which had been abused and perverted, sat in judgment on their chief magistrate, and awarded to him the sentence of death. He lived, and was honored, and stood high in the confidence of the nation, under the popular, but iron government of the commonwealth. He lived, and honors still thickened upon him, in that dark and desponding relapse of national feeling, which was brought on by unceasing commotion and bloodshed, and in which the second Charles was called back to the throne of his fathers. Contrary to his wishes, the highest judicial duties were forced upon him under the reign of that abandoned prince; and it was with difficulty that he at length obtained permission to retire to the seclusion of private life, as he found the weight of years pressing upon him, and hastening his removal to another world.

Respecting the character of this great man, as exhibited under these varied and trying circumstances, there has been a remarkable coincidence in public opinion. The late Lord Ellenborough spoke the sentiments of every member of his profession when he said, that "Hale was one of the greatest judges that ever sat in

Westminster Hall.”* Bishop Burnet, in his “Lives and Characters,” remarks, “In the life of Sir Matthew Hale, we do not merely see a character improved and adorned by the christian graces and virtues, but we behold christianity itself substantially exemplified. What but christianity could have imparted to him that uniform ascendancy over every thing selfish and secular, by means of which he so undeviatingly kept the path of pure heroic virtue, as to be alike looked up to and revered by parties and interests the most opposite to each other?” “Is there in human history,” the bishop proceeds, “any fact more extraordinary, than that the advocate of Strafford, and Laud, and King Charles (had leave been given for pleading) should be raised to the bench by Cromwell. And again, that a judge of Cromwell’s should be not only reinstated by Charles II., but compelled against his will to accept the very highest judicial trust. Such is the triumph of genuine christianity.”

Baxter too, who was admitted to a most endeared christian intimacy with Hale in the latter part of his life, says of him; that he was “a godly, serious, practical christian; the lover of goodness and of all good men; a great contemner of the riches, pomp, and vanity of the world; a pattern of honest plainness and humility; who, while he fled from the honors that pursued him, was notwithstanding Lord Chief Justice of the King’s Bench, after his being long Lord Chief Baron of the Exchequer; living and dying, entering on, using, and voluntarily surrendering, his place of judicature, with the most universal love and honor and praise, that ever did English subject in this age or any other, that just history doth acquaint us with.”

In sketching the life, examining the principles, and noticing some of the writings of this great and good man, one of the lights of a highly distinguished age, we shall not, then, we trust, be rendering an unacceptable service to our readers.

MATTHEW HALE was born in the year 1609 in Gloucestershire. At 16 years of age he entered Magdalen Hall College, Oxford. After three years, however, he was compelled by pecuniary circumstances, to leave the university; and at the age of twenty, he entered on the study of the law at Lincoln’s Inn. His application to his new pursuits was intense and unremitted. He resolved to redeem the time which he had lost; for, hitherto, he had been somewhat undecided as to his future profession, and, as is usually the case in such circumstances, he had not very sedulously applied his mind to his collegiate studies. Sixteen hours in a day were therefore the shortest period which he now devoted to severe mental effort. While engaged in the study of law, and looking forward to the

* See East’s Reports, vol. 5, p. 17.

honors of that laborious profession, his mind by a slight incident was strongly directed to the subject of religion; and the result was, that he became not merely a christian, but an eminently decided and devoted christian. He now took a strict account of his time, formed and wrote down a plan according to which he henceforth purposed to live; and soon became distinguished both in his character of a lawyer and of a disciple of Christ. At the period when he was called to the bar, and had begun to attract notice as an advocate, the political agitations of the day were coming on. Charles and his parliament were entering upon that course of violent contention, which was ultimately to bring the monarch to the block, and to lay waste his kingdom with a tempest of civil war. At such a period, it was no easy matter for a man who had any public reputation to sustain, so to steer clear of committing himself to one party or the other, as not to lose the general confidence, and subject himself to the danger of becoming the accomplice, or the tool, and perhaps the victim, of one or the other of the conflicting and rival interests. Hale however preserved his integrity. He retained the confidence of all parties, secured to him by the general sense of his stern and uncorrupted probity, and by the high estimation in which his great abilities were held. By the king's party he was extensively employed, and the greatest reliance was reposed in his integrity and judgment. He was employed as legal counsel to the Earl of Strafford, and archbishop Laud, and to the king himself, and would have appeared in the cause of his sovereign, as far as he righteously could, had not the king denied the right of the commissioners to try him, and utterly refused to acknowledge their jurisdiction, or to put himself on trial before them. He was also counsel for the duke of Hamilton, the earl of Holland, and the lords Capet, Craven and others, in the trials and commotions of that period. By the other party in that embittered and bloody conflict, he was also extensively looked up to, and the aid of his great talents, and his not less great virtues, was industriously sought. So great was the strength and purity of his character, that Cromwell, when he came into power, determined to raise him to the bench, and thus to give him one of the most responsible stations, one of the very highest places of trust, to which, under a government founded upon law, a subject of that government can be raised. Cromwell doubtless had his motives for doing this. It was the way to secure respect and popularity to his administration. It was to give a kind of sanction to his usurpation; and, at the same time, to deprive the royal party of so powerful an advocate. When proffered the commission of a judge under Cromwell, Hale hesitated. He did not like the authority which offered it. He saw through the design, and it was not till after much deliberation, that he consented to take the office; and then

only on the ground, that by devoting himself to the impartial administration of justice, he hoped to contribute something towards allaying the animosities, and putting a stop to the injustice and the disorder, which were prevalent in those unsettled and violent times. In this office he continued till the death of the Protector, and was greatly esteemed for his impartiality and unwavering regard to truth and righteousness. Under Richard, he declined a commission; and though strongly solicited by the other judges to accept, he positively refused, and returned again to private life, till he was chosen a member of parliament for his native county. It was this parliament, which called home the king and restored him to his throne. The election of the members of that parliament, it is well known, was in most parts of the kingdom a strongly contested one. Hale's election was vigorously opposed. And yet, he obtained it without solicitation, and aside from his wish to stand for it. So great was the esteem for his virtues, his talents, and his public services! In that parliament, he distinguished himself as the friend of moderate counsels, and exerted a very happy influence in re-settling the affairs of the kingdom. Soon after this period, when the courts in Westminster Hall were reorganized, Hale was made Lord Chief Baron of the Exchequer. This, it will be recollected, was under Charles II., who would never have conferred this high office on one, who had also been promoted under the protectorate, if any other man in the kingdom, equally suitable, and not liable to the same objection, could have been found. He continued in that court for the period of eleven years, directing its proceedings with singular wisdom and justice. After the great fire in London (1666) he was appointed one of the special commissioners, for settling the intricate and difficult questions of property between proprietors and tenants, which grew out of that destructive visitation of heaven. In 1671, he was transferred from the Exchequer to the Court of King's Bench, and made Lord Chief Justice of England. In this court he continued to discharge the high functions of his station for five years; till admonished by the sinking of his constitution under a severe attack of disease, and strongly desirous of enjoying the quiet of private life, during the little time now left on him earth, he resigned his seat on the bench and all his public honors, into the hands of his sovereign, Feb. 1676, and died in the following December, in the 67th year of his age, and the 28th year of the reign of Charles II.

The *principles* by which this great christian lawyer regulated his life were;

1. *An uncompromising regard for what he deemed just and right*, in the various causes which were brought before him, and in all matters in which he had any concern. This was a striking feature

in his character ; and he lived in times eminently adapted to try it. Cromwell found him, as we have already stated, the legal advocate of Strafford, of Laud, and of Charles I. and seeing the stern excellence of his character, he heaped new honors upon him, by making him a judge under his own energetic government. The other Cromwell too, after he came into power, sought to retain Hale in the service of the state. And after the restoration of the monarchy, he was exalted to the supreme bench of justice under that change of government. Now, through all these changes, he preserved the same incorruptible integrity. The fact, it is presumed, is unparalleled, it is certainly a rare one, that an individual, possessing a singularly unassuming temper, should be so honored, so sought after, and so compelled into office, by different and opposite political parties and interests. There was something in the stern christian virtue of this man, which, in the capacity of a lawyer and a judge, made him acceptable to all parties ; because, there is in such virtue, a powerful ally to any cause, and any party, to whose aid it can be drawn. And there is not a brighter triumph of christianity, in the whole range of her victories and the monuments of her glories, than is to be found in facts like the foregoing.

2. *A strong sense of his liability to err and great watchfulness against it.* He entertained a humble opinion of himself, and was afraid of every thing which could be supposed likely to bias his decisions, or prevent his arriving at the truth. This will appear from some of the "things to be remembered," which he wrote down for the regulation of his conduct in his professional duties. Some of these *memoranda* remind us of the "Resolves" of Edwards. Among them are the following :

"That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God."

"That in the execution of justice, I carefully lay aside my own passions, and not give way to them however provoked."

"That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unseasonable and interruptions."

"That in business capital, though my nature incline me to pity, yet to consider that there is a pity due to the country."

"That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment."

"That popular or court applause, or distaste, have no influence upon me in any thing I do."

"Not to be solicitous what men will say or think of me, so long as I keep myself exactly according to the rules of justice."

"To abhor all private solicitations, of what kind soever and by whom soever in matters depending."

"To charge my servants not to interpose in any business what-

ever, not to take more than the known fees, not to give any undue precedence to causes, not to recommend counsel."

"To be short and sparing at meals, that I may be fitter for business."

Governing himself by rules like these, and seeking for guidance from the Great Fountain of justice, it is not to be wondered at, that even in those times of commotion and violence, the administration of justice by Hale, should have been so pure and so impartial, as to command the confidence of all parties.

3. *A strong sense of an over-ruling Providence.* The character of the court of Charles II. is well known; the page of history has transmitted it to us but too faithfully. And the character of the court was, very generally, the character of the nation. Literature, particularly of a lighter and more superficial kind, was cultivated; but religion, in its practical claims on the heart and life, was greatly disregarded: Nor was this all. It was the fashion of the times to sneer at the good old puritan piety. Wit, and humor, and levity, were the taste of the day. The recent national calamities were forgotten; and a general dissoluteness of manners and morals succeeded to the severer spirit of the commonwealth. The nation went from one extreme to the other. It was in times like these, that Hale, in the few intervals of his public engagements, which he could command, wrote his Contemplations. These embrace a wide diversity of topics, but all of them of such a cast, as to exhibit the highly devotional character of his mind, and a deep sense of a superintending divine providence in the affairs of men.

4. *A sacred regard for the sabbath.* Perhaps no single principle, no one element of character, had a more decisive and controlling influence on the entire bent and cast of his mind, as a religious man, than this. The sabbath was to him a sacred day, a hallowed interval, in the routine of business, and the urgency of professional and official cares. It gave tone and strength to his whole religious character. He declared it to be the result of his own experience, gathered from many years' sound observation of what had occurred to himself, 'that success attended him through the week, very much in proportion as he had carefully regarded the sabbath.' Now is this a singular fact, or at all to be wondered at. The great secret of success in all lawful, and especially difficult and laborious business, is precisely that state of mind, that impartiality, candor, love of truth, reliance on God, and sense of accountability, which the spirit of intelligent piety always supposes.

Most ardently do we wish, that this cause of success in men's worldly affairs, might be more generally tested in our day. We have no doubt that the result would be the same now and in the case

of every man that it was in the experience of the Lord Chief Justice of England two centuries ago.

5. *Diligence in business.* Much of the success of every man's life depends on his diligence. Any talents, however splendid, will fail of accomplishing much without habits of patient and untiring application. We wish this sentiment, trite as it is, could be impressed upon all our young men, who are panting for honorable distinction in future life; especially upon the young men at our colleges, who are there qualifying themselves, as a matter of course, for distinction of some kind or other, honorable or inglorious. We wish to see less reliance placed upon genius, and other accidental things, and more placed upon what is in every man's own power, a patient and faithful use of the means which God has given him; and particularly, the exercise of a diligence, which in the pursuit of a worthy object, never grows tired, nor discouraged. This was one of the causes, marked, evident, every where to be seen, of Hale's great success. When he applied himself seriously to the study of the law, then at the age of twenty, he devoted sixteen hours out of the twenty-four, to those investigations which were afterwards to render him so eminent and so useful. His mental labors were incredible, and on any other principle than that of great diligence, impossible. "Before he began his practice," says his biographer, "he had perused, and abridged in two volumes folio, all the old and the new law then extant; had read over a great part of the Records; had looked into the canon and civil law, as far as it contributed to the knowledge of the common law; and in short, had read whatever was to be found, in law, history, or other books, whether in print or manuscript, which he thought would advance him in the skill and knowledge of his profession."

6. *Economy in the use of time.* There is much time wasted even by diligent men. This is owing to a want of plan, and system, and general previous arrangement in the use of it. Hale always had his work marked out. There was something for every hour, and an hour for every demand upon his exertions. Time, and the employment of it, were apportioned to each other. The fragments were gathered up, that nothing might be lost. Indeed, in the life of such a man, there will be few fragments; systematic arrangement will prevent it. When the sabbath came, there was a solemn pause in all his ordinary employments. The world stood still. His mind, laboriously employed the rest of the week, was then at rest. This was a part of his plan, and indispensable to success, fitting his mind, like the bow that is occasionally relaxed, for the exertion of greater power when the time comes for its being strung and bent anew.

7. *The desire of being useful to mankind.* This is a principle

of action, in whomsoever it be found, of indomitable energy. It is impossible to hold that man back from acquiring, sooner or later, solid distinction and honor, who is strongly prompted to exertion by the desire to do good and be useful to mankind, though distinction and honor, as the direct objects of his pursuit, will be the last things that he will think of. He will gain men's approbation and power without intending it, or having any direct view towards it. Honor will pursue him even while he flees from her rewards. For bad as the world is, it will usually do honor to those services and sacrifices for its welfare, which aim at no reward but the secret consciousness of having rendered them, and the sweeter hope of witnessing the happiness of others, which is expected as their result. The name of Howard is immortal. It will brighten to the end of time. Yet no man desired distinction less. But he desired to be useful. He sought to do good; and in the patient and fearless pursuit of that object, distinction and honor came unsought, and his name is now identified with all that is amiable and all that is heroic in modern philanthropy. Hale sought not human favor and applause. He would not concern himself so much as to ask, "what others might think or say of him so long as he kept himself exactly to the doing of his duty." And still, parties the most opposite, and names the most illustrious from among all parties, united in conferring honors upon him. And even the author of our holy religion, to give a brighter example still, came not to be ministered unto, or to seek honor from men, but he came to do good and be useful, and how will honors unsought, and from men too, ultimately come clustering round *Him*, as the result of his self-sacrificing benevolence in the cause of mankind!

8. *He kept another world in view.* And here it was, that the youth of twenty found so powerful a motive to be diligent in study, and the man of riper years, to be mortified to the honors of this world, and bent only upon being useful. Here it was, that the great crown lawyer of the Charles's, found incentive enough to go forward in his high professional duties with undeviating and unshaken integrity, and here too it was, that the Lord Chief Justice of England, in the height of all his secular honors, saw sufficient reason for being as willing to resign these fugitive honors and prepare to die, as he had been before unsolicitous to attain them. And any man, who habitually keeps another world in view, will see what *he* saw, motive enough to be diligent, and faithful, and constant to his purpose, and untiring in his efforts to do good to mankind. Nothing prompts to great and well directed exertion in the duties of life, like looking forward to another world.

Hale's *writings* are voluminous; chiefly, on subjects of law and jurisprudence. His theological and devotional works alone are in-

cluded in these two octavo volumes before us. They are rich in matter. They are distinguished for profound and original thinking, as well as for chastised and hallowed feeling. Their cast of deep piety is however their principal attraction at this day. The mind of their author conversed much with God, and was deeply imbued with a sense of His purity and majesty. They contain the author's thoughts on a great variety of subjects, and shew us how he loved to employ his solitary hours. We have been deeply interested in his *Letters to a Son*. The first contains directions for keeping the sabbath. It is characteristic—breathing sentiments of the profoundest reverence for that original and perpetual institution of revealed religion. But his *Contemplations* discover most fully the writer's secret soul and spirit. Here we see the man just as he was. We see him in his hours of retirement, unbending himself from the cares of office, and indulging the spontaneous flow of his thoughts and feelings, in free communings with God and things heavenly and divine. Here it is, that we see him laying aside the severities of his official and professional character, and sinking the lawyer and the judge in the humble christian, the self-renouncing penitent, the meek disciple of Jesus Christ, and the earnest aspirant after a happy immortality. It is, to our own minds, refreshing to see him thus employed; such a man occupied in such a way; to enter into his views and feelings, as far as our spiritual attainments will enable us to do; and to enjoy the delightful correspondence and sympathy of a consenting and kindred spirit. Oh! is there in all the splendor of great talents, and exalted station, any thing which imparts so interesting an aspect to the human character, and which attracts to it so strongly our love and admiration, as when we see it in just that light in which Hale is presented to us in his *Contemplations*, the light of a meek and humble and devoted christian? The writings of Hale, nevertheless, will not be read much at the present day. They are not the kind of works that will please the taste of this age. They would be thought to be too old fashioned. And there is indeed an air of antiquity about them. But for profound and manly thought; for bold and graphic delineation; and for a sweet savor of piety; the works before us are works worthy of every age. And it is certainly no disparagement of them to say that they were produced in the age of Selden and Barrow and Tillotson and Stillingfleet and Usher and Wilkins and Burnet and Bates and Baxter.

The piety of that age was indeed in some respects peculiar. It was modified by the peculiar circumstances and character of the times. The piety of every age, will in this sense, be somewhat peculiar. For, in any and every age, it will partake of the general features of the times in which it is produced. It will be more or

less *intelligent*, according as the spirit of the age shall more or less favor mental cultivation. It will be more or less *spiritual*, according as the times shall more or less favor piety of that particular predominant cast. And it will be more or less *active*, as the peculiar circumstances of the day shall contribute to give it more or less of their specific character. The piety of the *present* age is in some respects peculiar. The circumstances of the church in this age have given to it this peculiarity. The piety of the age of the apostles and of the two or three first centuries, was in a similar sense, peculiar. And how diverse in many respects, was the glimmering piety of the middle ages, from the active and sturdy spirit of reform, which in the time of Luther and Calvin, began to wake up the world from its long slumbers. True religion in its *essential* principles and character is doubtless the same in every age. It is not dependant on time or place for its elementary and vital spirit. What is true religion? It is in every age and every land, the homage of man's inmost spirit paid to the unchangeable Jehovah. But this homage of man's spirit, it is evident, must partake of the general characteristics of the mind in which it is found. Is the mind ignorant, or uncultivated, or perverted by prejudice? Or are some of its faculties cultivated, while others are left almost wholly without culture? Is it refined by familiarity with the productions of art and of taste; or sharpened by habits of analysis and research? Is it of an imaginative, or of a more logical cast? Has it embraced a right or a wrong system of intellectual philosophy? According to these, and other diversities of mental constitution and character among men, their piety will of course vary. And hence it will be considerably different, at some periods, and in some states of society, from what it is at other periods, and in other states of society. Such being obviously the fact, it may be a profitable exercise, to notice some of the leading characteristics of the piety of the age of Hale, as compared with that of the present day; to point out some respects, in which the piety of the period when Hale lived, was of a less desirable cast, than the piety of this age; and to suggest some of the defects or dangers with which the piety of this age is attended.

I. The leading characteristics of the piety of the age of Hale, and Howe, and Baxter, were:

Great *strictness* in religious duty. This was eminently true in relation to the "good old puritans" of that day. There was an unbending strictness in their piety. They carried their views in some things, to an extent, which might perhaps be called rigorous. Every remnant and vestige of popery, for instance, even in regard to acknowledged non-essentials and notions in themselves indifferent, they dreaded and repelled with a most jealous care. Their walk

too was strict. It was the deportment of men who took deep and clear views of their duty; who saw that the commandment of God was exceeding broad; and who felt, with peculiar force, their obligations to a holy life.

Now the tendency of the times is to greater liberality, and perhaps to some laxity. The unbending strictness of the puritan piety is wearing off. Religious men, it is to be feared, now addict themselves, less scrupulously, to the duties of the closet, private fasting, watchfulness over themselves, and careful self-government and self-discipline. *Now* christians of different denominations meet and mingle together, more than formerly, in the benevolent associations of the age; and the result is, a stronger regard for the common and the essential interests of christianity, perhaps, but a diminished regard for the minuter matters of private and personal religion. And hence, the *strictness* of the age of Hale, in many points of view, is at this day, greatly relaxed. *Then*, every thing conduced to make men of real piety, rigidly pious, sternly and rigorously conscientious. The arm of civil power was employed to enforce uniformity in religious sentiment and practice. The state undertook to protect and foster the church of God. Creeds and rituals were forced upon men. The fires of Smithfield blazed, to make men see the truth, or to compel a recantation of their errors. Ministers were driven from their living, and from their parishes, and the people were interdicted a ministry of their own choice. These were times to make men strict, and to beget a stern and a rigorous piety.

Abstraction from the world. The persecutions of that day drove men in upon themselves. The world was in arms against them; they had nothing to expect from that quarter. The tendency of the times was therefore to make good men retire within themselves, and to cultivate an acquaintance with their own hearts. Hence the piety of that age was of a retiring, spiritual, unearthly cast. It was much occupied in communion with God, in prayers and fastings, and secret mortifications and self-denials. The direct converse with God and eternal things was much greater then than now. In this respect, it was much like the times of primitive persecution. Such indeed is the piety of every age of religious intolerance. It is forced to give up the world. There is no alternative, but either to do this or renounce the hope of heaven. *Now*, in *our* age, there is a sense in which the world is tolerant of religion. Religious men now have not the fires of persecution to dread. They are not now a proscribed and a hunted race, living in "deserts and mountains and dens and caves of the earth." Not that the world loves religion. Its enmity to it is as real and as fixed as ever it

was. It has changed its form ; its spirit is the same. Still, it is a feature of our age that the terrors of persecution, especially in this country and Great Britain, are unknown. The consequence is, that the piety of this age, though superior in many other respects, is of a much less deep and spiritual complexion, than that of the age of Hale.

The religion of that period was of an eminently *practical* kind. It had much less to do with theories of mental philosophy, and with metaphysical views of men's relations to God, and of the whole system of truth, than it now has, since the days of Edwards. That profound metaphysician, and successful inquirer after truth, set men to thinking and investigating for themselves. Theological opinions are now, less than formerly, taken upon trust. Men have examined, and will examine, for themselves. The progress of inquiry is begun and cannot be stopped. For ourselves, we rejoice that it is so. We love to see, and hope we shall always see, the principle of thought and intelligence which God has given us, independently and laboriously employed within its proper sphere, in the investigation of its powers, relations, and duties. It is in this way, that religious knowledge has so greatly advanced, since the days of Edwards, and is now advancing. The religion of the age has in consequence assumed a more *intellectual* cast. The style of preaching is greatly changed from what it was formerly. It has become more accordant with the philosophy of the mind : more discriminating ; more lucidly and pungently argumentative ; is addressed more to the intellect and the conscience ; and is therefore more direct and earnest.

The piety of the age of Hale was preeminently the piety of the *individual*, and was more insulated, in its influence, than it now is. It led men chiefly to build up the kingdom of God in their *own* hearts ; it taught them to subdue their *own* evil propensities, and to cultivate in themselves a deadness to the world. Whoever reads the sermons, or other religious works of that day, will find, from page to page, and from volume to volume (for it was then the fashion to write voluminously) little else than what relates to the cultivation of personal religion, in the breast of the individual himself ; the rest of the world were, too much, forgotten. This was not owing to any want of real benevolence. The way had not then been opened, as it since has, for the exercise of benevolence on a wide scale. There were then no missionary societies, nor bible societies, nor education societies, nor tract societies, nor other institutions of a kindred character, to call forth our expansive benevolence. The "cause of benevolence," as the phrase is now understood, was then unknown. And "the efforts to do good," as that form of expression is now used, had not then begun to be put

forth. This gave to the piety of that day, as compared with the present, one of its most remarkable features. It was not exactly the piety of the middle ages, when men thought that to serve God, and prepare to die, they must become hermits, and strive to forget that there was a world of human beings beyond themselves. But it was no less unlike the characteristic spirit of the present age. *Now* all is active for God. Piety is now taking the direction of looking without ourselves, and beyond ourselves, and to build up the church of God wherever there is opportunity to do it. The field of operations at this day is the world. And the best christian of our times is the man, who forgets himself, and his own private and personal interests, in the wider wants, and louder solicitations for help, of his sinning and suffering species wherever he finds them.

II. It is to be shown that the cast of piety in the age of Hale, however excellent, was of inferior excellence to that of the present day. It was less *beneficent*: Its aim was less, we are disposed to think far less, liberal and expansive. The piety of the present age has unquestionably, taken the direction of doing more good, and aiming to be more useful to mankind. The religion of the seventeenth century did but little for mankind, compared with that of later times. And yet, the piety of that period was deep and fervent. And there were many great men, as well as men of deep and fervent piety, who lived at that day. But how limited was the amount of good to mankind at large, which they accomplished, or aimed to accomplish, compared with what is done at this day. *Children*, are doing more now, in many instances, to spread the gospel abroad, and bless mankind, by means of their piety, than the whole church did, with all its great names, in former ages. The single passing year, has witnessed more done probably, under the influence of the spirit of piety which now prevails, for the conversion of mankind, and with a direct aim at that end, than was done through the whole of the seventeenth century.

The piety of the present age is more *intelligent* than formerly.

The mass of the people are better instructed on all subjects. On the subject of Theology in particular, ours is an age of unexampled inquiry and research, since the reformation. The socinian defection from the christian faith, and other forms of theological error, have elicited a freedom of investigation, and led to an acquaintance with sacred literature, which remarkably distinguish the present period. In general, those who embrace religion now, do it understandingly. They have a fuller view of the claims of religion upon them. Trained from early childhood, in those nurseries of scriptural knowledge and piety, the sabbath school and bible class, they come forward into life under advantages for being

intelligent christians, vastly superior to those enjoyed by former generations. Their piety becomes of course, under such circumstances, more intellectual; their thoughts acquire a wider range; the mind takes more comprehensive views; and with its affections sanctified by the Spirit of God, it is prepared to *act* more efficiently, for the production of good to mankind. The *religious* spirit of our age is, in fact, exerting a most favorable influence on the general interests of science and literature, and on many of the useful arts. How is it promoting, for instance, the science of geography, of mineralogy, of natural history, and of the constitution, moral and political, of distant portions of the human family. In the knowledge of language, written and unwritten, to what rapid advances is it prompting. Christian missions are doing more, at this moment, indirectly, in almost every department of useful science, to carry forward the knowledge, and advance the interests of mankind, temporal as well as eternal, than has been done before by the world together for many ages. Men of illiberal or prejudiced minds may affect to speak lightly of religion, as a useless, or a worse than useless thing, in regard to its influence upon the welfare of society in the present life. But the time is at hand, when it will cause its influence, even in this respect, to be felt and acknowledged throughout the civilized world. Nay, that time has come: the acknowledgment is now made by intelligent and candid men, that the humble, self-denying missionary of the cross, is already becoming an important contributor to the general advancement of human society, wherever his influence is felt. But if such is the fact now, what will it be hereafter, when the spirit of piety of this age shall go on to explore the wants of mankind, and to relieve them. The religion of this age *will*, by and by, compel the world to do it homage, on account of its happy influence on all the great and all the real interests of man, whether he be regarded as acting only on this transient, mortal scene, or whether he be viewed as destined also to an immutable and unchanging sphere.

The religion of our age is more *tolerant*. We do not mean that there are not some very striking and painful exceptions to this remark. But they are opposed to the general feeling of the christian community. The genuine spirit of the gospel is always tolerant. Its sole weapons, with which it goes forth to subdue the world to its empire, are *light* and *love*. It acts upon the principle, so perfectly simple and obvious, and yet so often misapprehended in past ages, that esteem and love cannot be compelled into existence by physical power; and that to think of making men christians by coercion, is no less an absurdity, than it is an exercise of oppression. To extend vital christianity by mere power and authority, is as impracticable, and as hopeless, as the attempt is an

act of unrighteous and violent usurpation. Men can believe only in view of truth, and their affections will obey no other impulse. It is this which makes the triumphs of genuine christianity so solid. It is this which, under God, insures the perpetuity of the church, and makes it plain that the gates of hell will not prevail against it. A cause founded in error and iniquity, possesses in itself the elements of its own destruction,—it wants the influence of truth and the Spirit of God to give it effect. It is on this principle, and on this principle alone, that we see and know how it is, that christianity is going to convert the world, and how it is, that the conquest when made, is to be a permanent one. There is a light in truth and holiness, which, as brought to act upon the minds of men by the agency of the Spirit of God, will infallibly bring them to bow to it. This is genuine conversion,—the belief and love of the truth. But intolerance never made men converts to evangelical truth, never gained them to the side of genuine christianity; never did, and in the nature of things, never can. These things being so, who does not rejoice to see the blessed enterprise, which is going on at this day emphatically,—to convert men to God, simply by means of truth, and through the agency of the divine Spirit going along with truth? While we dwell with delight upon the effects wrought, let us not forget *how* they are wrought. Let us remember, that simple light and love are the *means*, by which men are to be converted to God. And while our regard for truth is unalterable, let us remember, that other men have the same right to decide what is truth, that we have.

It is more *active*. This we conceive to be another respect in which the piety of this day is of a more desirable cast than that of the age of Hale. The friends of the Redeemer are at this day coming out, and taking a bolder stand. The circumstances of the times favor it. There is more opportunity, as well as a greater call for it. The tendency of the age is all that way. Religious men now, more than formerly, are appearing *as such* in the various departments of human action. They are taking their stand *as* religious men in the councils of nations,—in the American Congress and the British parliament. They are found on the bench and at the bar,—in the medical profession,—in our colleges, academies and schools. Now this is just what we love to see,—right in itself, and a good omen for the future. The christian *should* be active. It was the spirit of his Master; and it is the spirit which accords with his own profession and principles. If any being should be active it is he whose appropriate duty as a disciple of the Lord Jesus Christ it is, to do good to men and serve God. He has motives to be active. He has reason to do with his might what his hand finds to do.

It is less liable to be affected by constitutional tendencies to *gloom* and *melancholy*. We have been unable to resist the impression, as we have read over the journals of Brainerd, greatly as we love and admire the spirit of that holy man, that much of the peculiar cast of *his* piety resulted from unhappy constitutional tendencies of mind, favored by circumstances. The cast of piety, even of the comparatively recent period in which *he* lived, we have thought, rather tended to fasten, in such a mind as his, its original inclination to depression. A tinge of the same spirit, though in a far less degree, we occasionally see in the more buoyant and naturally gayer mind of Martyn, who had confessedly formed himself as a religious man, on the model of Brainerd, though Martyn's piety partook much more of the character of the piety of the present day. We have thought, that had Brainerd lived at this day, and been as he was, a missionary among the Indians, his piety would have worn a somewhat different and less sombre cast. The lonely missionary at Crosweeksung, often fainting without a friend at hand to console him, and wearing out his strength in solitary labors before he had reached the meridian of his days, we have thought might have suffered less from mental depression, and endured longer the toils and hardships of a missionary life, if his lot had been cast in our day, and his piety been formed under the peculiar circumstances of the present period. Be that as it may, this much we regard as certain. The contemplative piety of the age of Hale, was far more liable to produce, in minds naturally tending to depression, a pensive and gloomy cast of character, than the more active and business-like piety of this day. *Now*, the whole aspect of the religious world is brighter, and more cheerful, than then. All around is now active. *Fervet opus*. The fields are not only white to the harvest, but the glad reapers are in them, cheering each other at their toil, as they come bringing their sheaves with them. Success inspires hope; and hope, with her gay, sweet smile, prompts to fresh and more willing toil. Thus there is a brighter hue given to the whole scene. And as the days of Zion's prosperity roll on, there will be increasing joy and gladness over the entire field of her labors and her successes. The beautiful figures of the prophet will be almost realized; the mountains and the hills shall break forth into singing and the trees of the field shall clap their hands for joy. The cast of piety, which, as the millennial morning draws on, will more and more prevail, is undoubtedly that in which hope, and joy, and holy exultation, will predominate, until the one glad song shall employ all nations, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing."

III. But there are some *dangers* connected with the present state of the church, and growing out of the cast of its piety at this day.

There is danger that the church will *lose sight of her dependance on God*. The danger here spoken of, is created by the wide success of christian efforts at the present day. Success is apt to beget pride, and pride to issue in casting off a sense of dependance. Then come desertion, defeat, and discouragement. In success, therefore, it is proper to rejoice with trembling. For, it may be the perverted occasion of bringing down disaster and disappointment upon the church. Indeed, have we not in some respects, and to some extent, seen its disastrous influence already? For ourselves, we have greatly feared, that the time *may* come, when the interest which had been taken in the prosperity of religion and the progress of the gospel on earth, would decline, and there would come upon the hearts of good men, an apathy and a chill, resulting from a want of a continued reliance on God, and requiring many years to recover from it. We are not without such fears still. And if we had any hope that we could make our voice heard, we would send our note of warning through the churches. We would say to them, Forget your dependance on God for your successes, and you will have no more success. Unacknowledged and abused mercy will withhold its blessings from you. Beware of your danger; avoid the rock, ere you split upon it.

If the church borne on as she has been for several years past by the full tide of prosperity, shall ever come to surrender her sense of dependance, and to give way to feelings of self-reliance, and pride, and vanity, she may expect to see her career of prosperity arrested, and her fair prospects overcast. And long may the time be, before the ground, thus lost, shall be recovered again.

There is another danger too, on the part of christians at this day; *want of sincerity and godly simplicity of purpose*. The piety of the people of God is liable to suffer from this source; perhaps it is suffering from this source already. There is an openness, a directness, an honesty of purpose, which ought to characterize the people of God under all possible circumstances. But the danger of the times is, that christians may be led to practice some degree of disingenuousness and artifice with the view of reconciling opposers and gaining all parties. There is danger that the great and more offensive doctrines of the bible, may be partially lost sight of, in the effort to conciliate men to a favorite object. There is danger that strict conscientiousness may be sacrificed. There is danger, in short, that the church may be beguiled from the simplicity of the gospel. *Management*, to secure its ends, may eat out the life and soul of religion.

We may mention as another source of danger at this day, that

christians now, more than formerly, meet and mingle with worldly men. The business concerns of the church bring its friends extensively into contact with men who are destitute of piety. This intercourse, we know, *may* be carried on safely. There may be a strength of piety, which shall resist the exposure to contamination, and triumph over it. But there is danger, that from this intercourse with the world, the tone of religious feeling will be lowered, and that the people of God may be insensibly led into compliances with the feelings of worldly men, and thus be seduced from the strictness and purity of holy living. Of this there is much danger. And we think we have seen the men, who have yielded to this contamination from the world, and whose piety is suffering in consequence of it. Oh, if the church would keep itself unperverted and pure, it must beware of being drawn into improper entanglements with the world!

Another danger is, that christians will cultivate too little self-converse and inspection of their own hearts. Personal piety can never be maintained without much communion with one's self. Men may maintain the forms of religion, without conversing much with their own hearts. In this sense, religion may be kept alive in the church, without much care or pains being taken about personal piety. But the religion of the heart, the living, internal principle of love to God and to man, cannot be sustained without lonely meditation and prayer. Now the danger is, that men will be too much taken off from these duties. The religious world is at this day engaged, we might say, absorbed in action. It is the age of benevolence. There are so many religious charities to be supported; so many subscriptions of one kind or another to be raised,—so much difficult and laborious *begging* is to be done;—and claims and duties of this description so multiply and thicken upon us, that there is danger that the closet will be neglected, self-examination omitted, and the keeping of the heart be suffered to give way to something else, and thus that the vital spirit of piety in the soul, will die away.

Another danger is, *that many men mistake strongly excited feeling for principled and solid piety.* The tendency of the times is to excitement. The fashion of the age in religion is, to *move* and *be moved*. All are panting for emotion. Feeling is made the grand subject. A sermon, or a prayer-meeting by which little excitement of the passions is produced, is set down as uninteresting and jejune of course. Men love to *feel*; and at the present day there is much to gratify this inclination. *Thinking* is a very different thing,—a duller and more prosaic employment. Public assemblies, where animated popular addresses are expected, are becoming the fashion, not to say the rage, of the day, and are eagerly

resorted to. The *preaching* of the day is taking the same direction; it is becoming, what the taste of the age demands, animated, fervid, and deeply impassioned. Doctrinal and experimental preaching are in many places less in vogue; they are only tolerated. Something, more highly stimulant and exciting, is demanded. Now in an age like the present, is there not some danger, that men will mistake excitement for piety, and substitute mere *feeling*, however vague and aimless and fruitless, for a settled and principled regard for the will of God? There is danger, and we fear the heaven is already working; and that a fitful, feverish, sickly piety is to be the result.

Another evil to be apprehended is,—that Christians will not *maintain frequent and intimate communion with God, for want of time*, that is, through the pressure of other religious engagements. When the people of God cannot find time, or think they cannot, for the duties of the closet, because they have so many other religious duties to attend to, they have much reason to be alarmed at their situation. They are in great danger. And the danger is the greater, from the speciousness of the cause which produces it. Were men's want of time for communion with God, the result of mere worldly engagements, they would be more likely to see their perilous condition, and to take the alarm. But when they have so much to do for Christ, and for the salvation of men, that they cannot find time to retire and hold frequent intercourse with the Father of spirits, they are much exposed. And if this state of feeling should prevail in the church, and the duties of the closet should be extensively laid aside by it, the consequences must be obvious. Religion would decline, revivals would stop, conversions would be rare, the cause of missions would languish, the wheels of every benevolent enterprise would draw heavily, and soon, the labor, and bustle, and activity, in the cause of Christ, now witnessed, would give place to disgust, or apathy, absolute as the grave, and about as hopeless.

Another danger is *worldliness*. The present state of the church peculiarly exposes us to a worldly spirit, under the cover of religion. Formerly, men were taught to despise wealth. Money was thought to be, to the christian, an object of pursuit unworthy of him, not fit to engage his attention. Mortification to the world was inculcated; and good men took great pains to repress their inclinations after worldly good, and to cherish a deep sense of the emptiness of all things here. *Now*, men are taught that property is a great blessing; that christians ought to seek it; that it is the means of bringing to pass important objects. Missions could not proceed without it. Bibles could not be printed and put into circulation; an educated ministry for the church could not be provided without

it. All the great wheels of benevolent action would stop and stand still without it. We are told therefore that men *ought* to be industrious, and frugal, and prudent, in their worldly affairs, from pious motives, that they *should* plan and contrive how to gain money, for the purpose of having something to give to the cause of Christ; and that they should attach a high value to their gains, on this account. Now from such a state of things it is apparent, that the church is in danger of being infected with a worldly religion; and that good men will plead as a sanction for their worldliness, that they are desirous to acquire property for the sake of doing good with it. In this way the cover of religion may be made use of to conceal, and to foster, a covetous, grasping, worldly disposition, to almost any extent.

There is danger also, that *giving* to benevolent objects, may be substituted in the place of other and more spiritual duties. On this point we will not dwell, yet we cannot but look with an awful presentment to the final account of many, who give most freely of every thing but their prayers and holy example, to the cause of Christ. Now in view of these dangers to personal piety, growing out of the peculiarities of the present age, we would only suggest in conclusion, the following thoughts.

1. Would it not be well if the *reading* of christians were somewhat changed? Instead of the periodicals, and other lighter productions of the day, would it not be well if the old writers were more read, such as Hale and Howe and Baxter and Flavel, etc; would it not form a kind of counterpoise to the unfavorable tendency, in some respects, of the piety of the present age? These old writers, though in many things faulty, possess nevertheless an *unction*, and a *spirituality*, which might correct the present inclination in the religious world, towards a loose and worldly cast of piety.

2. Would it not be well to adopt the plan which these old writers adopted, *of keeping a religious diary*? The daily recording one's thoughts and feelings, if faithfully and honestly done, would tend to make men watchful, to restrain, to put them on their guard, and in various ways to improve their piety. It would also be a useful record to recur to, and from which to learn what progress had been made in holiness, or what intermissions in growth in grace had been experienced, through the whole course of one's life.

3. *Daily self-examination*. This we are persuaded is one of the best means of preserving the soul in a right frame;—it is that without which all other means will be but partially successful.

4. To be fully *conscious of our peculiar dangers*. The christian world needs, we think, to be enlightened on this subject. The church is not aware of its danger. Causes are at work at this day, to produce a deteriorated piety, which are generally not perceived,

and which from the tendency of the age will not be very likely to be discovered. Let every child of God then be summoned to attend carefully to the subject which we have now been considering. Let him notice what are the dangers of this age to personal piety. And in view of these dangers, let him do his part in providing against them. What we now need is, *to unite vigor of action with depth and spirituality of pious feeling*, and thus to blend the peculiar cast of piety in the age of Hale, with the peculiar cast of piety at the present day.

ART. IV.—REVIEW OF HARVEY'S INQUIRY.

An Inquiry concerning the Obligations of Believers to the Visible Church.
By JOSEPH HARVEY, A. M. Pastor of the second congregational church in Colchester, Con.

It has been said, that he who causes two spires of grass to grow, where but one grew before, should be acknowledged as a public benefactor. We are not disposed to question the truth of this position; yet in how much more exalted a sense is it true, that *he* is the benefactor of his kind, who causes two plants of righteousness to flourish, where but one was found before! What is man as a physical agent compared with man as a moral and accountable being! What are the shadowy and vanishing concerns of time, compared with the imperishable interests of eternity! We do not undervalue the services of those, who are engaged in perfecting the various branches of human industry, in abridging or rendering more effective the labors of man. We wish them success. But in this day of wonders in mechanical philosophy, men cannot be too often reminded, that he who skillfully labors in the department of intellectual and moral improvement; who employs himself in fixing just habits of thought, in establishing correct moral and religious principles, and in influencing to holy action, occupies a nobler sphere, and is entitled to fairer laurels. We, therefore, hail with joy every well conducted endeavor to sanctify the press, to enlist its mighty energies on the side of righteousness, and to cause it with all its different voices, and in all its varied tones, to publish 'the words of truth and soberness.'

In this class of efforts it gives us pleasure to say, we place the work before us. Mr. Harvey has here discussed several topics of much practical importance; and has executed his task in a manner which we believe will prove acceptable and profitable to the religious community.

Something of the plan of the work may be learned from the following distribution of its topics.

I. Origin of the Visible Church. II. Design of the Visible Church. III. Obligation of Believers to unite with the Church. IV. Obligations of Professed Believers to bring their Infant Children to the Ordinance of Baptism. V. Obligations of Parents and Churches respecting Baptized Children. VI. Obligations of Professed Believers to each other. VII. Obligations of Professed Believers to support and extend the Church.

Two or three of these topics are briefly discussed in 'James' Church Member's Guide,' but the more important ones, are not touched upon in that work. Nor do we know of any volume, in general circulation, which supplies this deficiency.

It is not our design to enter into an critical analysis of Mr. Harvey's Inquiry. If there are a few things to which we might except, they are not important. We can cheerfully recommend it, therefore, to our readers, as well worthy of their perusal; and we would particularly commend it to the attention of heads of families. The chapters on the duties of parents to their children, are able, and cannot be read without profit. All the subjects here discussed, should be well understood by every member of the church of Christ, far better than we have reason to believe they now are. We shall have occasion to make several extracts in the progress of this article, which may serve to confirm the justness of our remarks.

Waiving any further strictures on the volume before us, we shall call the attention of our readers to a topic of deep and general interest, viz. *the means of elevating the standard and tone of piety in the church of Christ.*

That there are many circumstances in the state, both of the church and the world, which press this subject upon our serious consideration, we have endeavored on a former occasion to show.* What we have now to offer may be regarded as the fulfilment of an intimation then given, and in some sense as the continuation of the same discussion.

1. The first means which we would suggest, of elevating the standard of piety among professing christians, *is increased care in the instruction of young converts, and a wise caution in their admission to church privileges.* We have taken occasion, heretofore, to offer some remarks upon the general topic here suggested;* but such is our sense of the importance of the subject, in its practical bearing upon the interests of vital godliness, that we feel constrained to recur to it again. In our view, a very strict attention to this subject, is indispensable to the increase of purity and piety in the christian church. Let haste, and its necessary attendant, ignorance of character, preside over the gate of the inner sanctuary, and the foot of hypocrisy and pride and worldliness will continu-

* Current vol. art. III.

ally profane 'the most holy place.' Under strong, but transient impressions, numbers will, in every revival, press forward within the sacred enclosures of Zion, either entirely destitute of grace, or deplorably ignorant both of the doctrines of religion, and the responsibilities of a public profession of their faith. Thus the church will be corrupted, and the wall of partition between her and the world, will be broken down. In this case, no vigilance of discipline can furnish an adequate remedy for the evil. No process of *disinfection* can ever render the waters of the sanctuary pure and salubrious, while her fountains are fed from such polluted sources.

In condemning the practice in question, we do not allude to exempt cases; those for example, where the subjects of hope are, at the time of their supposed conversion, attending meetings at a distance from their ordinary place of abode, and when at home, have no pastor, and no church with which they *can* conveniently unite. If we are correctly informed, these, in many instances are the circumstances, under which immediate admission to the communion table is practiced by Presbyterian churches.* A case of this kind stands by itself; and demands the exercise of a sound discretion, in those who are called to labor in the more destitute portions of the spiritual vineyard. But we have in view, not this or that extraordinary case. Our remarks are aimed against the doctrine of *immediate admission, as a general principle*. Considered in this light, the objections to it are strong and we think invincible.

It ought to be understood, and deeply felt, that a few false professors in a church, can do more than twice their number of infidels out of it, to injure the cause of Christ. In general, they will not openly apostatize: if they would, they might be excommunicated, and the evil, though great, might be remedied. But their disastrous influence is felt in this, that they retain their standing in the church and pass for christians, while their standard and their example are those only of mere wordlings. These are the men within their respective communions, who hang continually upon the wheels of christian decision and enterprise. They depress the tone of spirituality and devotedness. They are alarmed at every new method of doing good. They check the zeal of their brethren, and embarrass the efforts of their pastors. They discourage young converts, or lower their standard of piety; and perhaps do more than all others, to harden sinners in their unbelief. The greatest injuries which the church has ever received, have been not from without but from within; not from open enemies, but from false-hearted friends.

* Precisely the same reason existed, and no doubt influenced the first preachers of the gospel in their practice.

We have another objection to the practice in question. Where there is a reasonable delay in admitting young converts to a public profession of faith, and the interval is faithfully employed in instructing them it is a season of peculiar spiritual profit. The candidate is made to feel, that in offering himself to the church, he aspires to a station, not only of high privilege, but of high responsibility. He seeks to be set up before the world, as a monument of divine grace. He is to be made a spectacle unto God, and angels, and men. In this light he is taught daily to contemplate the step he is about to take. His sense of the importance of the crisis, is a powerful means of affecting his own mind. Having no decision of the pastor, or of the church in favor of his piety on which to rest his hope, he is led to search the scriptures, and search his own heart. He is excited to peculiar prayerfulness. He seeks instruction from every quarter, and rapidly grows alike in knowledge and in grace. If young converts are faithfully dealt with, there is no period of their lives, when their christian characters gain strength faster, than during the short season they are under a course of discipline, with direct reference to their union with the church. The convert's study in relation to this matter often occupies his mind by day and by night. He is about to make a vow of entire and unchangeable consecration to God. It is to him now, what the question whether he shall dedicate his life to the cause of missions, may subsequently be. The effect of agitating this latter question is well known. It causes many heart-searchings, great prayerfulness, and much devout study of the holy scriptures. This was distinctly visible in the lives of such men as Martyn, Parsons and Fisk. To agitate any other great question of duty, has a similar effect. It tries the heart,—it reaches the foundations of hope.

Our conviction then is, that *very early* after hope is expressed, the duty of publicly owning Christ and uniting with his church, ought among other christian duties, to be brought forward, and kept constantly before the mind. Hope ought never to be admitted, except in view of a willingness in due season to come out from the world and perform this duty, and assume all the responsibilities which it imposes.

In the mean time the candidates for church membership, and all who are willing to *consider their duty* in this particular, should be formed into a class, with a view to a weekly meeting. Here they should be met by the pastor and instructed in the evidences of personal religion, and the peculiar obligations and duties connected with a public profession of their faith.

The course here recommended, appears to us to obviate the evils which the advocates of immediate admission might anticipate

from delay ; and at the same time secures advantages which an opposite course can never realize.* On this plan, young converts are not left to the temptations of the world, nor to the assaults of error, nor to spiritual famine : neither is there any loss of influence to the cause of Christ. They may be as efficient in this cause, as though they were actually united with the church. One of the first principles which they are to be taught is, that without habitual, self-denying efforts for Christ, they cannot safely rely on their hope. Are they Christ's ? Then they must breathe his spirit. Do they believe themselves through rich grace converted unto God ? Then they will do all in their power to convert others.

Young converts are thus put at once, upon trial at the bar of conscience, enlightened by the word and spirit of God, in reference to a great christian duty : and when they offer themselves to the church as candidates for her privileges, they do it deliberately, in a calm state of mind, and after attending to suitable instructions and cautions. Under these circumstances, facts shew, that self-deception is rare. The additions to the church, are, in general, of such as ' shall be saved.'

We intreat those pastors and churches, who have been carried away with the specious idea of following apostolic practice, on this subject, to reconsider the matter ; and call to mind the wide difference between the circumstances under which a public profession is made now, and those which existed during the ministry of the apostles. On this subject we have dwelt somewhat at large heretofore.† We shall only repeat, that owing to the outward ease and prosperity of the church, there are at the present day, more inducements and fewer checks to a false profession, than could possibly exist at the first establishment of the christian institution.— This fact, therefore, with others of a similar nature, sets aside the argument from the example of the apostles. The analogy on which it is founded does not exist. What was prudent or necessary then, may be rash and uncalled for now. As we have before intimated however, we do not plead for a protracted probation ; nor

* Since writing the above, we rejoice to perceive, that the Tolland County Consociation, always distinguished for its watchful care over the spiritual interests committed to its charge, has recommended a similar plan to the churches within its bounds.

† Review of James' Church Member's Guide, Quarterly Christian Spectator. II. 254. We have seen no serious attempt to meet the reasonings of that article. It has been said that delay for two or three months for the purpose of testing character, is futile—that it determines nothing. But facts rebut this assertion. It is a fact well known, that false hopes are often embraced and renounced again within the time above specified. And in many of these cases the subjects of hope at first appear well, and under the practice we are opposing, would be received into the church. In a recent revival, which was only moderately powerful, the writer knows four persons who expressed hope for some weeks, and who gave up their hopes in less than those months, and two of them afterwards became sceptics.

for a rule that no person shall be admitted under a given period after hopeful conversion. We do not say that some churches may not have been too rigid on this point; nor that our churches have not, as a body, delayed candidates too long. This they may have done. But we do insist, that as a *general rule*, the deferring of candidates for at least two or three months, for the purpose of instruction in the doctrines and duties of religion, and for inquiring into their daily deportment in the family as well as in the sanctuary, is vitally important both to themselves and to the church and cause of God. Nor do we, in this matter, merely theorize or rest on uncertain speculation. We speak from such a knowledge of facts, as authorizes us to speak with confidence. We have repeatedly seen the two courses here considered, adopted by different churches in the same neighborhood. We can testify to the disastrous consequences which have followed the practice of immediately admitting young and uninstructed converts to church privileges,—to the fact that the number of false professors was greatly increased, that scandals and apostasies were multiplied, that the standard of christian character was manifestly depressed. Let the pastors and churches then weigh the importance of purity in the church of God; and ask themselves how it is ever to be attained, while the tumultuous joys of new born life are the signal for immediate admission to the high privileges and solemn responsibilities of the church relation.

2. Another important means of elevating the piety of the church is *a more thorough and systematic study of the holy scriptures*.

It is a well known, and certainly a deplorable fact, that the zeal and christian enterprise of the great body, even of those who are esteemed truly pious, is fitful and wavering. They have their seasons in which they appear to 'run well.' During times of peculiar "refreshing from the presence of the Lord," they awake to righteousness; they are found in the circles of prayer and religious conference; they exhort their fellow disciples; they warn sinners, and seem determined to do their duty. But we have hardly time to rejoice over them, and give thanks to God for their works of faith and labors of love, ere we find them descending in the scale of pious zeal. The light of their holy example rapidly wanes, and is soon nearly extinguished, amid the chill and gross mists of the world. Unless some special providence occurs to rouse them, they move on from month to month, in a round of formal prayers and unmeaning duties, and by the ordinary observer, are scarcely to be distinguished from the mere moralist or the avowed worldling. If they maintain an attendance, at all, upon occasional religious service, it is an irregular and heartless one. If they appear at a meeting for social devotion, it is usually at a late hour, and

breathless from the pursuit of the world. They bring no Savior with them, and they expect no blessing from him. Do not these remarks faithfully describe large numbers in our churches? Are not these things matters of fact, over which the faithful pastor and the steadfast christian, have often been called to mingle their tears?

Now why are these things so? Why is the piety of the mass of christian professors, so feeble and so fickle? *One* grand reason certainly is found in their *ignorance of the scriptures*, and of course of the scriptural standard of duty. Their religion has from the beginning, consisted too much in excitement, in mere impulse. It has not been established upon broad christian principles. It is no difficult task to awaken religious emotion in a mind ignorant of religious truth; but to sustain it, is scarcely possible. All the springs of true christian zeal, are fed from the word of God. Remove this grand source of supply, and these springs will fail, and every plant of righteousness will wither. How can this be otherwise? The bible embodies all the principles and motives of holy living. The soul is not only regenerated through the word of truth, but it is sanctified by the same word. Hence we find, that Christ, when he would raise his disciples to that high tone of spirituality and zeal which the exigences of his cause demanded, *enlightened* them in the knowledge of revealed truth. "Then he opened their understandings to understand the scriptures." And it clearly appears that the unction from the Holy One, which then opened to them the hidden riches of the sacred volume, and brought its powerful motives more fully to bear on their minds, effected a complete change in their religious character. From mere babes in grace, they were transformed into mighty men. Their hearts were filled with divine zeal, and their hands were made strong to do the work of the Lord. We may observe, moreover, that those scriptural motives which so affected them, they employed to quicken others. In their epistles to the churches, we find them continually pressing gospel facts and arguments upon the minds of their disciples, as the most effectual incentives to all christian duty. The extent to which they urge the example of Christ for this purpose, is worthy of particular notice, as it presses upon us the importance of often recurring to it, for the same end. Would they recommend humility, they say, "let this mind be in you, which was also in Christ Jesus." Would they enforce entire devotedness to God, it is thus, "ye are not your own, for ye are bought with a price." If they would provoke christians to brotherly love, they say, "herein is love; not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us we ought also to love one another." We might add without limit to these il-

illustrations. Nothing is more clear than, that if christians are to maintain spiritual health and vigor, they must daily feed on the bread of life, and drink of the pure waters of Zion. The word of Christ must not only dwell in them, but dwell in them *richly* in all spiritual wisdom. The bible should be with them the book of books,—their daily companion. Its divine truths should be the subjects of their habitual study, the themes of their devout meditation and frequent social conversation. The sacred volume is the glass through which faith looks into the eternal world, and beholds the things which are unseen, and imperishable,—those infinitely glorious and awful realities, which arouse the soul, and awaken to spiritual activity all its sluggish powers. It should, therefore, always be at hand and be often resorted to, or the salutary impressions which from time to time it makes, will lose their vividness and cease to influence the life.

But how is the bible treated, by a very large proportion of professing christians? They read it occasionally, perhaps even daily; but they do not thoroughly *study* the inspired volume. They are not in the habit of investigating its meaning by carefully comparing scripture with scripture, doctrine with doctrine. Surely, they do not thus “receive and inwardly digest” the word of God. Its truths are not, by this means, inwrought into their heart and into the very texture of their piety, so as to become abiding principles of action. So far from this, there is, in the christian church at large, great poverty of doctrinal knowledge, a manifest deficiency in familiar acquaintance with those passages of scripture, by which even favorite views of truth are proved and defended. On this point, Paul’s sharp reproof of the Hebrew disciples, applies with equal force to christians in our times. “Whereas for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God.”

Mr. James in his Church Member’s Guide recommends several things, as a remedy for this evil in the churches. He urges upon professors of religion the setting apart of time, not for reading merely, but for the *study* of the bible. This counsel is good; the only difficulty is, amid the multiplied temptations to light religious reading, which is the bane of the present day, to secure its adoption. After much reflection on the subject, we believe there is but one way, in which this vital object can ever be effected; and that is, *by the members of our churches entering generally, and with one accord into the sabbath school and bible class systems.* Let them become either teachers or scholars, in one of these branches of the school of Christ. Let parents and children be seen, sitting together, around that deep and exhaustless fountain of divine knowledge which God has opened in his holy word. With joy let them draw

water out of the 'wells of salvation,' and through faith learn the blessedness of that promise of the divine Savior, "Whosoever shall drink of the water that I shall give him, it shall be in him a well of water, springing up into everlasting life."

We are happy to say, that here and there a church, has come up with promptness and a truly christian spirit to its duty in this matter. The members have entered *en masse*, into the sacred enterprise of *studying* the divine oracles. They devote a large portion of the leisure of the week to this end. Every day is laid under contribution to prepare the sabbath festival. Appropriate occupation is provided in the Sunday school and bible class, for the whole church; and their example has a happy influence in recommending the study of the scriptures to the congregation.* Bright and joyful will be the day, when all the churches shall feel their duty in this particular; and the practice now so limited, shall become universal. For that day we confidently look, and fervently pray; and we shall hail its morning as the dawn of fairer hopes for the church and the world. The bible will then have taken its destined place, as the great central luminary of the moral system. 'People and nations shall walk in its light, and kings shall come to the brightness of its rising.' Habitually and deeply engaged in studying the precepts, and drinking in the spirit of the holy scriptures, christians may then be expected to "walk worthy of their high vocation." No longer mere novices in christian knowledge, blown about by every wind of doctrine, and disheartened by every unfavorable change of circumstances, they will "hold on their way, and wax stronger and stronger." They will advance rapidly to the stature of men; and walk with the confidence, and labor in the strength of mature age. It is soldiers of the cross thus girded and panoplied, who are to achieve those victories over sin and Satan, which shall introduce the full glories of the millennial day.

3. A further means of promoting active and efficient piety in our churches, may be found *in the formation of voluntary associations, particularly among the younger members, for mutual improvement.* The primary object of such an association should be spiritual improvement; but intellectual culture would of course be involved in it. Both are objects of vital importance to our churches. Not a few professors of religion, through the mere want of that mental cultivation, which is within their reach, are prevented from taking an active part in many christian duties, and very indifferently discharge those in which they do take part. We have known sev-

* It is the general complaint of Sunday school teachers, that parents, even professedly christian parents, take little interest in the school. Let parents begin to study the bible themselves, and the complaint will never again be heard.

eral instances, in which young men have organized small associations of the kind here referred to, on the simplest plan, and conducted various exercises among themselves for years, with the happiest results. The effect was great improvement of character every way,—an increase of spirituality, a happy developement of mind, and augmented capacity for all the active duties of religion.* True, every church is in some sense an association for mutual spiritual benefit. Each member ought to regard himself as solemnly pledged to advance the religious improvement of the whole body. But owing to the numbers associated, and the great varieties of age, taste and habit, little is likely to be effected. Something more select in its character, is necessary to the accomplishment of the object in view.

It surely cannot be objected to associations of this kind, that their object is not one of high importance. What object this side eternity, is important if this is not? What is worthy of man, and of his exalted destinies, if it be not the study of his moral duties and the increase of his moral capabilities? Shall there be associations for every other purpose, whether of general knowledge, of interest, or ambition, and shall religion be excluded from the benefit of this mighty instrumentality? May not our youth unite, and ought they not to unite for their religious improvement,—for prayer, for the study of the scriptures, for the discussion of practical questions in morals, and in general, that they may perfect themselves in the science of doing good? We hold it to be important that as scholars, our youth should keep pace with the march of the human mind. So far as they fail of this, their usefulness will be diminished. Let the same principle govern religious men. As christians, they ought to prepare themselves to act according to that high standard of character, both intellectual and moral, which the exigences of the times demand. All agree that ministers who are now coming forward into active service, ought to be more thoroughly educated than they were half a century since. Does not the same principle hold good in its application to private christians? We hope the time is not distant, when the members of our churches, and especially the younger members, will associate themselves with at least as much readiness and zeal for spiritual improvement, as multitudes are now doing for intellectual culture. We cannot

* We recollect having seen a very interesting account of an association of this kind, consisting of some eight or ten young men in Boston. The facts were referred to, in a brief memoir of the late Mr. Woodman one of their number. We have not now the means of reference; but if we do not greatly mistake, the idea of founding Park Street church, was attributed to that association. At all events, the most happy influence was exerted on these young men by their union. The writer of this article has also in other cases, had opportunity to observe similar results.

enter into detail either as to plan or advantages; but surely here is wide scope for christian enterprise. *Something* must be done. Our churches must take a higher stand. They must be rendered more efficient, and exert a wider moral influence.

We would particularly commend the suggestions we have here made, to the attention of the numerous and intelligent youth, whom the present revivals are bringing into our churches. They are soon to become the pillars of Zion. Rapidly increasing responsibilities are to be devolved upon them. That measure of knowledge and gifts and holy zeal which served for the days of their fathers, will not answer the demands of their day. How important to themselves and to the cause of God, that they should adopt the dying counsel of the lamented Evarts, and "set their standard high." Let them exert themselves in every possible way for mutual improvement, both moral and intellectual. Let them try the efficacy of voluntary associations, formed for this express purpose, in which every member shall take an active part in the prescribed exercises. To be a christian is to sustain an exalted character; and let no one who bears this sacred name, cherish low hopes of usefulness in the world, but prepare himself to attempt great things for God. Especially let him who is called into the kingdom of Christ in the morning of life, consider for what purpose this distinguished mercy is bestowed. Let him consecrate alike "the dew of his youth," and the vigor of his riper years to those high endeavors, through which alone the friends of the Redeemer may hope to hasten the universal triumphs of the gospel of peace.

4. We would suggest that the church, as such, and her members individually, should *revive the too much neglected practice of religious fasting*. We rejoice to see that subject brought forward in the National Preacher, from a quarter, and under the sanction of a name, that will be likely to secure for it the thoughtful attention of the christian community. It has, for a considerable time past, been our deep and abiding conviction, that the general neglect of fasting and special prayer, is one of those sins of the church, of which she is called upon immediately to repent. Whatever may have been the origin of this neglect, it is unquestionably a departure from a revered custom of the church, established under a divine sanction; and one, the observance of which, has always distinguished the purest periods of her history. Although religious fasting has in some instances been grievously perverted; yet that surely is no argument against the ordinance itself, much less can it make void an institution of God. We would not intimate that the neglect here complained of, is entire. Our ecclesiastical bodies, as well as particular churches, at distant intervals, appoint days of fasting and prayer, but are they as frequent as the interests of reli-

gion demand? Considering the prominence which is given to fasting in the scriptures, its many salutary results, its tendency when sincerely observed, to promote repentance, humility, and holy zeal, and its influence in averting the divine judgments, we cannot but feel that christians have been guilty in this matter. It is not for us to trace the cause of the delinquency of the church, in so important a duty. We fear however, that if the real cause were searched out, it would be found in the voluptuous and self-indulgent spirit of modern christians. When we see how widely and criminally the church has departed from the principles of temperance, and indulged herself in various kinds of sensuality and excess, it ought not, perhaps, to surprise us, that fasting should have come to be regarded as a mere relic of monkish austerity, or at best a work of supererogation. To those who have been disposed to regard it in this light, and to all who have not felt their obligation often to practice it, we recommend a prayerful reconsideration of the subject. We would especially urge christians to search the scriptures, so far as they bear on this point. They are profitable both for instruction and reproof. Let them, also, look at the examples of those, who have attained to eminent piety in their respective generations, and who have been pillars in the church, and lights in the world. Almost without exception, we believe, they will be found to be men who united fasting with prayer. It was a remark of Dr. Payson, that the reason why professors of religion do not more frequently attain to eminent piety, is, they were *not willing to take the pains for it*. The remark is just and weighty. It honors God, and lays the guilt of a weak and sickly habit of piety, at the door of the professing christian who adopts the language of self justification, and says, "if my sins be upon me and I pine away in them, how shall I then live?" Let christians, then, *take pains* to be eminent for spirituality and devotedness. Let fasting as well as prayer, be more frequent among the individual members of our churches. Let the church, as such, hold quarterly, or at least semi-annual fasts.* The effect of this, we believe, would be to promote deadness to the world, and growth in grace. Such, at least, *has* been the effect of such seasons, particularly when observed by individuals for their personal benefit. The history of the church is decisive on this point. Even during the present revivals, many facts have been disclosed, strongly recommending the practice in question. In some churches, fasting, both public and private, has been much practiced and greatly blessed.

We press this point the more, because we believe, when the

* It appears from Dr. Payson's Memoirs, that the church of which he was Pastor, observed quarterly fasts. No church in our land, was ever more blessed.

church is favored, as at present, with such signal outward peace and prosperity, and is assaulted with all the temptations incident to such a state,—worldliness, self indulgence, pride, and spiritual slumber, the duty of fasting is doubly important. It is needed to counteract the surfeit of appetite and the snares of worldly pleasure. Certainly the church is not yet sufficiently awake, either to the extent of her privileges or the weight of her obligations. Never was her work greater, or the call of providence louder. 'The field is the world;' and it is white for the harvest. 'He that reapeth receiveth wages and gathereth fruit unto eternal life.' But the laborers are still comparatively few; and the church, alas! comes up to the great enterprize of evangelizing the nations, with tardy and faltering steps.

The state of our country, also, calls us to fasting, humiliation, and prayer. We are menaced with dangers more appalling, unspeakably more so, than all the armies of despotic power. Ignorance, error, and sin, are giant foes. Their march is rapid, and in many parts of the land, they are already far in advance of truth and righteousness. Even now, divine mercy alone can prevent the rising and spreading West from becoming mighty to destroy, rather than to save. Considering our peculiar privileges, we must be considered as a nation "exceedingly wicked before the Lord." Our churches are guilty, and the land is a guilty land. We may ask with Dr. Miller, in the sermon before referred to, "How many of our churches, notwithstanding all the precious revivals with which it has pleased God to favor us, are to this hour as cold, as desolate, and almost as lifeless in a spiritual sense, as the tombs which surround their places of worship! How many personal, domestic, ecclesiastical, and national sins, press heavily upon us, as a people, and cry aloud for the judgments of a righteous God! Think of the abounding atheism, and various forms of infidelity, the pride, the degrading intemperance, the profanations of the sabbath, the fraud, the gross impiety, the neglect and contempt of the gospel, and all the numberless forms of enormous moral corruption, which, even in the most favored parts of our country, prevail, in a deplorable degree, and in the less favored, hold an undisturbed reign; think of these abounding sins; and think, also, in how small a degree, multitudes, even of the professing people of God seem to be awake to the great responsibilities and duties of their high vocation; and then say whether we have not reason for special "humiliation and prayer?"

In view of these various considerations, we urge both upon private christians, and upon the churches of our land, the duty of setting apart much more frequently than heretofore, days of fasting

and prayer ; and in this, as in any other good work, pastors should be examples to their flocks.*

5. The members of our churches should be made more thoroughly acquainted with *the nature and design of the church relation, and their duties towards each other*. One important object of this relation is the increase of personal piety, and mutual edification. There must, therefore, be union and fidelity in the use of all those means, by which this end may best be accomplished. These means Mr. Harvey instructs us, include not only the worship and ordinances of God, on the sabbath, but those occasional seasons of worship in more private ways, which are designed to promote a spirit of devotion. Many professing christians appear to feel little or no obligation to unite with their christian brethren in week day religious services. Their hearts are not interested in these services ; they therefore seek an excuse for neglecting them. Such an excuse they profess to find in the fact, that no express divine command is given with reference to them ; but Mr. Harvey justly remarks,

It is to no purpose, to allege that these duties are not expressly enjoined, when they come so clearly within the scope of all the general directions of Christ, concerning the interests of his church. We know that religion never has prospered, and never will prosper, where these duties are neglected. If neglect in these respects is not to be considered a principal offense, still ought it not to be a matter of christian admonition ? And is it not the duty of professed believers, in respect to all these means of increasing the amount of faith and love, to exhort one another daily ?

It is not our purpose to enter into detail on this subject. We wish simply to state our belief that many of the duties of the church covenant, and especially those of mutual watchfulness and christian reproof, are neither properly understood, nor duly regarded. To say nothing of the peculiar obligations of the covenant, mutual admonition and exhortation among christians are often and explicitly enjoined in the scriptures. And yet, who is ignorant, that very few professors are conscientious, self denying, and faithful in this branch of their duty. Many will talk freely of the blemishes in the characters of their brethren,—few will set themselves in earnest to remove them ; and yet they have sworn that they would watch over their fellow disciples, and not suffer sin upon them. Is there not guilt here ? And must there not be a thorough reformation, before the church can, as a body, attain that

* No measure that has ever been adopted for securing the sanctification of the sabbath, can be compared with that of a day of universal fasting and prayer in the churches, on account of its violation.

character for holiness, which her vows require, and the world expects? In almost every church, some members may be found who are spiritual, and who mean to do their duty; and yet they greatly neglect this duty. They are not *thorough* and *faithful* in discharging it; and any other manner of discharging it, will be profitless. Is not the duty of those who are spiritual, plainly pointed out in the word of God? Is it not to exhort the sluggish, warn the backsliding, and restore the wandering, in the spirit of meekness? Who has not seen the happy results of this species of labor, in the dawn of a revival? Two or three members of a church, are, by some means, quickened and aroused to action. They begin to feel, that they can no longer endure this depressed state of piety around them. Awake themselves, they strive to awaken their brethren. They exhort, they reprove, they intreat, they pray. Others are moved, soon the church, as a body, begin to shake themselves from the slumbers of sin, and gird themselves for active service. No sooner is this observed by the world, than sinners are alarmed. They earnestly inquire what they must do to be saved. Many instances are known, where the faithful and persevering efforts of a single individual, thus quickened to duty, have issued in a general revival, and the salvation of a multitude of souls. Why then should this leading obligation of the christian covenant,—mutual exhortation and reproof, be so extensively and wickedly neglected in our churches? Ought we to wait till we see a professing christian, far gone in backsliding, or openly immoral, before we interpose the friendly hint or faithful admonition? Is this kind,—is it *christian*? This is to regard the church as a mere worldly association. It is deemed scandalous, even in such an association, to retain immoral members,—much more to neglect admonishing them. Has the church of Christ no higher rule of action?

Were the officers and older members of our churches, to whom the duty seems especially to belong, faithful in administering wholesome counsel and *seasonable* admonition to wanderers, there would seldom be any occasion for the higher and severer acts of church discipline. The beginning of sin is 'like the letting out of water.' The current is slight at first, but rapidly increasing, it soon rises and swells beyond control. It is a fact humiliating and painful to state, yet one that ought to be stated, that a large proportion, probably nine tenths at least of all the cases of discipline which occur in the church, might be prevented by mutual watchfulness and timely admonition.* Shall not all professing christians then, feel

* The substance of the following direction is contained in an old writer, and is worthy of being remembered by every member of a christian church. "Plead no

more deeply their responsibility on this subject ; and shall not those truly prayerful and spiritual members of the church who are determined 'to follow the Lord fully,' examine themselves, and see whether christian watchfulness over others, and christian reproof, has not been among their neglected duties ?*

6. Another duty closely connected with the one we have just been considering, and indispensable to the purity of the church, is, *church discipline*. We use the phraseology in its more restricted sense. This is a duty, not well understood, and therefore not duly appreciated in our churches. Mr. Harvey's remarks upon it, are timely, and we think, judicious and scriptural. The first object of gospel discipline, he states to be "the reformation of the offender, and his recovery to the fold of Christ ; the second is the removal of stumbling blocks from the way of holiness, and the excision of dead branches from the visible vine." In regard to the painful, and therefore neglected duty, of excommunication, he observes,

The step is due to the apostate himself, as the only means of setting his situation in a true light before him, and of continuing to him the call to repentance. It is the last, and a continued act of discipline ; a standing mark of censure. Wherefore the excommunicated person, while he remains such, is not to be treated as a common person of fair reputation, but as an heathen man and a publican. In other words, he is to be so distinguished from all other persons, as to keep the violated covenant continually in view—the calls of duty ringing in his ears.

This step is also due to the church at large. While an incorrigible offender remains attached to the church, in visible relation, he is a stumbling block—a cause of grief and reproach to the whole body of professed believers. Their hands are weakened, their hearts discouraged, by such a nuisance. Their covenant obligations to each other, therefore, require them to unite in all proper measures for the removal of this evil. If any refuse to do their part in this work, or if they exert their influence to embarrass or hinder its execution, they violate their covenant engagements, and are in a degree chargeable with being accessory to the evil itself.

After explaining the object of church discipline, Mr. Harvey presses the duty of taking every step in its prosecution, in the spir-

excuse for not cultivating a familiar acquaintance with your christian brethren ; and when in their company converse often of the things which pertain to the kingdom of God, and particularly of your peculiar duties as the *covenant people of God*. See Mal. iii. 16. When a brother is in a course of backsliding, or is seen going into temptation, and is in danger of falling into sin, the affectionate admonition, *remember your covenant*, may prevent his fall, or if he is fallen already, it may recover him out of the snare of the devil, and bring him to repentance."

* The duties we owe to members of sister churches residing among us, are worthy of particular consideration. Are we not bound, in a subordinate degree, at least, to watch over them ? In a multitude of cases they are greatly neglected, and the cause of the Redeemer suffers much for their sake.

it of meekness and brotherly love ; and then proceeds to lay down rules for conducting the process in a scriptural manner. Our limits forbid further quotations, but his discussion of the several topics is highly satisfactory, and well worthy of attentive perusal by every christian professor.

Our design in introducing the subject of church discipline, was not to discuss it at length, but merely to urge the importance of the duty. The church that neglects it, for the sake of preserving peace, will sooner or later find that she has bought the boon at too dear a price. *Peace* is desirable, but *purity* is still more so. It is indispensable to the holy influence of the church; and if the church fails of exerting a holy and sanctifying influence, the object of her existence is defeated. In this view the responsibility of every christian association is great. The church is the temple of the living God ; and if it is a crying sin to defile the temple of God, how much less is the guilt of those who being authorized and charged to guard its purity, permit it to be defiled? "A single unpunished transgressor," says James, "troubled the whole camp of Israel, and brought calamity on a nation ; nor could the favor of God rest upon the people, till Achan was discovered and removed. Nothing can be conceived of more likely to grieve the Holy Spirit, or to induce him to withdraw his gracious influence from the church, than the neglect of scriptural discipline. And it is worth while to examine whether this is not one of the causes of the declining state of many christian societies."

Certainly it needs little examination to arrive at the conclusion, that so flagrant a contempt of Christ and the precepts of his gospel, as such neglect implies, must involve spiritual dereliction and all its deplorable consequences. A volume could not detail the advantages, or adequately plead the importance of a wise, tender, faithful christian discipline; nor could scores of volumes record the evils which the neglect of this duty has visited upon the church of God.

7. Another means of raising the standard of piety in the church, is *the calling of every member into the field of christian action*. It is a fact as deplorable as it is incontrovertible, that many churches, deficient neither in numbers nor wealth, are still greatly wanting in moral power. Even the congregations connected with them scarcely feel their influence. If it were not for the regular return of their communion seasons, their existence might be in danger of being forgotten. How can such a state of things be accounted for? By stating the well known fact, that in almost every association of professed believers, of whatever denomination, the proportion of *working members*, is exceedingly small. The mass of professed christians seem satisfied to enjoy their religion themselves, and cherish no earnest desire that its benefits should be extended

to others. They have a round of religious duties which they pass through, with great regularity, but which relate chiefly to themselves and their families, and involve almost no self-denial. They avoid the more exceptionable pursuits and pleasures of the world; they wear the aspect of seriousness and sobriety, and appear in many respects like christians; but they do not feel their obligation to labor for Christ, as the daily business of their lives. And failing here, the division line between them and the better class of worldly men is at best, narrow and obscurely defined. Many an unrenowned man might demand of them "what *do* ye more than others." Do you search the scriptures? So do I. Do you go through the forms of devotion? So do I. Do you remember the sabbath and visit the sanctuary? So do I. Do you abstain from immorality, and live honestly and peaceably? So do I. Do you of your abundance cast in your mite into the Lord's treasury? I also do the same. In this state of things, how is the light of the christian so to outshine the light of other men, as to attract attention or carry conviction to the heart? How shall the superior excellency of religion as a principle of action, extort praise from its enemies and bring glory to God? It cannot be. Another standard of duty must be set up and acted upon in the church, before this desirable result can be secured. The christian professor must engage in self-denying efforts for Christ, such as no individual uninspired by the love of God, will ever permanently put forth. In addition to the strictest integrity of life, he must bring into subjection his evil propensities, pride, envy, ambition, and the love of sinful pleasure. Divine benevolence, holy love, must supplant these hateful passions and rule in their stead. Ceasing to do evil and learning to do well, the world will take knowledge of him as a christian. No matter how humble his sphere, he will do good and prove a blessing to all around him. He cannot be set down on any spot in this apostate world, where he will not find both the means and the opportunities of well-doing. Ignorance is to be instructed, strifes healed, temperance promoted, poverty alleviated, scenes of affliction visited, and sin in all its forms, and in all its deadly influences resisted. The christian who feels his duty in these respects, not only finds much to do, but he finds time, and obtains strength to accomplish much. If any one doubts on this subject, we counsel him to read the lives of such christians as William Kelly, and Amelia Gale, and he will doubt no longer.* A christian of this stamp, is an angel of mercy wherever he goes. The love of Christ constrains him. It flows forth, and exhibits it-

* See Tracts 75 and 217, American series.

self in such divine forms, in such meekness and gentleness and unaffected good will towards men, as leads the devotee of the world to acknowledge its heavenly origin, and its superior excellence.

But it is more to our present purpose, to contemplate this standard of christian duty set up before the mind and acted upon, as a powerful instrument of sanctification. The man, who, from a sense of his obligations to Christ, and a desire to do good, enters upon a course of self denying efforts, will *grow in grace*. He may expect God's blessing. He may expect it on his own soul. "He that watereth shall be watered also himself." It is recorded of the excellent Andrew Fuller, that for a considerable period of his life, his mind was more or less clouded with spiritual doubts and darkness. But after he entered deeply into the cause of Eastern missions, his trials of mind gradually left him, and he rose to a higher state of religious enjoyment, than he had ever before experienced. Thousands of saints in heaven and upon earth, have, in this very way, escaped from distressing perplexities and anxieties about their personal acceptance with God, and have abounded in consolation and in hope. Ceasing to be supremely anxious for themselves, and exerting all their energies to save others, their own souls have been set at liberty, and they have gone on their way rejoicing in the Lord.

In addressing professing christians upon the evidences of personal religion, too much prominence, we apprehend, has ordinarily been given to frames and feelings, and too little to christian activity and the discharge of self-denying duties. Professors should be often reminded, that those internal experiences which issue in no self sacrificing efforts for Christ and for souls, are unworthy of confidence. This point should be much urged, in conversing with young converts. Would you know whether your hope is sound; what are you *doing* for the Saviour—what are you *willing* to do? Are you willing to give your time? Are you willing to give your money, your influence, and your personal efforts, as well as your prayers, to his cause? Can you bear the cross of Christ? Are you prepared to do it daily, and for life? These interrogatories, and others of a similar character, should be urged upon every one, whose life we would test. No encouragement should be given to any professed convert, who is not ready, forthwith, to enter the field of christian enterprise, and labor for Christ; for no individual can prove his attachment to him to be genuine, in any other way.

This exhibition of the true grounds of hope, always appropriate, seems peculiarly so, at the present time. The church has arrived at a most important crisis. A great work is before her, and the

call of God to her is, 'arise, be of good courage and go forth.' Abundant light is thrown upon the path of duty, and abundant aid is promised to all who will be faithful. The great and final conflict between the friends and the foes of the gospel, is drawing on. The armies of the true Israel are summoned to the field, and marshaled for the onset. Every soldier of the cross has his part assigned him, and is expected to do his duty. Is this a time to shrink from responsibility, or to decline any trying service? To do so, is to act unworthy alike of the cause and of the crisis. It is as wicked as it is dangerous. It is to resist great light, and to violate sacred obligations. True, the salvation of Zion may be effected without the aid of this professor, or of that particular church: but when 'the overflowing scourge' shall pass through, what will become of those who have thus refused to come up to the help of the Lord? Be it remembered, then, that the watchword of the armies of Emmanuel now is, *holy action*; and let him who is not willing to exchange the repose of the encampment for the trophies of the field, no longer claim to be a loyal subject of the King of kings. Let him no longer essay to join himself to the disciples of Jesus, or expect to share with them in "their exceeding great reward." Whatever his religion might have passed for in other days, it is not suited to the present exigencies of the church, and can add neither strength nor glory to her cause.

9. Another means of elevating the standard of piety in the church, is *increased holiness in her ministers*. Pastors form a part of the church, and may be expected to partake of its general character; and yet their official distinction and influence, make them in a high degree answerable for that character. The influence of the pastoral office was intended to be, and from the nature of things *must be*, great. Those who sustain it, always have, and they always will, stamp their own image and superscription upon the church of God. In every age and nation, true religion has flourished, or decayed, according to the character of its ministers. We need no induction of historical evidence to prove this; it is a fact 'known and read of all men.' What a deep stake, then, has the church in the character and qualifications of her pastors. To good natural gifts, should be added thorough mental cultivation. The character of the age demands it. Without this, the influence of the ministry cannot be sustained. But above all, the utmost pains should be taken to bring forward into the sacred office, men of deep-toned, fervent piety. Candidates for this office, should be early inured to self denial, and taught to act upon the broadest principles of christian philanthropy:—not men of worldly ambition, not greedy of filthy lucre, not given to appetite, nor lovers of their own selves. To *subdue* these evil propensities, should be a lead-

ing object in their education. They should come to the altar of consecration, with exalted views of the dignity, and a deep sense of the obligations, of their holy calling. From the moment they set their hearts on the sacred office, they should hold themselves ready to occupy any post, perform any service, and endure any trial, for Christ and the gospel's sake. In all the high attributes of piety, ministers should be bright examples to the flock. With the holy Paul, they should be able when they come before the people, to say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." The language of that eminent divine and man of God, President Edwards, may well be repeated in the ears of the present generation of ministers; for the application is at least as forcible now, as it was in his day. "We that are ministers need a double portion of the Spirit of God at such a time as this. We had need be as full of light as a glass is, that is held out in the sun; and with respect to love and zeal to be like angels that are a flame of fire. The state of the times extremely requires a fulness of the divine spirit in ministers, and we ought to *give ourselves no rest* till we have obtained it."*

That this high order of piety may be cultivated by the ministry, let it be suitably honored by the church. Let it be understood to stand, not alone, indeed, but first on the list of ministerial qualifications. Let the church pray for the descent of the Holy Spirit on our theological seminaries, on the professors and on the students, that those who annually leave these sacred retreats, may not be barely pious, but eminently so,—men of faith and prayer. They should come forth from the schools of the prophets, as Payson did from his more retired preparations, deeply imbued with the spirit of Christ, and longing for the salvation of souls—come like John the Baptist from the wilderness 'in the spirit and power of Elias;' and when they are found burning with the love, and shining with the light, of these holy servants of God, then like them, they will be the instruments of turning multitudes to the Lord.

The difference between a faithless and formal, and a zealous and resolute manner of discharging religious duty, is great in a private christian—how much more so in a minister of Christ, an ambassador of the Lord of hosts. This difference is often seen in a

* A few paragraphs after this quotation, it is added, (and we adduce the remark in confirmation of the general sentiment we have previously advanced on the subject of fasting ;) "It seems to me it would be becoming the circumstances of the present day, if ministers in a neighborhood, would often meet together and spend days in fasting and prayer among themselves, earnestly seeking those extraordinary supplies of grace which we need at this day." The day, was a day of revivals.

striking light, at the commencement of a revival. A minister who has from week to week been going through his official duties in a cold and formal manner, expecting little success, and therefore making little effort to secure the blessing, is roused to a sense of his guilt. He is brought to realize the worth of souls, believes God's word, and labors for the conversion of sinners, with that zeal, which love and faith alone can inspire. Now, he throws his whole heart into every thing he says and does. He preaches in season and out of season. He preaches with simplicity, directness, and unwonted force of application. Christians are aroused and quickened; sinners tremble; the work of salvation begins and rapidly extends; transgressors are converted unto God.

Who can adequately set forth the importance of eminent holiness in the christian ministry? Man can appreciate it but very imperfectly. Our sensibilities in their highest excitement, are but half awake on the subject; but it is understood and felt in other worlds. It is realized among the angels of God; and when the songs of redemption and the wailings of damnation rise up around the throne of judgment, it will be known and felt by all.

Lastly, it is requisite, *that richer effusions of the Holy Spirit upon the church universal, should be made the subject of unceasing intercession before God.* This is the great blessing which we need: it involves all others. There is no evil in the church, which such a divine interposition cannot remove; no desirable good which it cannot secure. Is it important, that in the grand essentials of christian doctrine, the watchmen of Zion 'should see eye to eye,' an unction from the Holy One is all that is needed. Is a union of feeling and effort, among the professed disciples of Christ, of every name, desired, (and what ought to be more desired?) a more general and copious effusion of the Spirit can effect it. Is it requisite, that the prevailing selfishness and worldliness of the church, should be removed; her views of duty enlarged, her compassions for dying men kindled, and her liberality increased a hundred fold, these blessings can be obtained only by increased measures of divine influence. Would we see a wrestling spirit of prayer, a prevailing spirit of grace and supplication poured upon the church; would we see primitive zeal and christian activity revived throughout all the borders of Zion, the descent of the Holy Ghost now, as at the opening of the christian dispensation, is alone able to bring about this delightful consummation. Finally, do we wish to see greater tenderness of conscience, greater vigor of christian principle, more promptness in christian decision and conduct, and the line between the church and the world, in every respect, more broadly and distinctly traced, our hope—*ALL our hope is from the good Spirit of our God.*

And who can adequately describe the importance of these changes, in the character and attitude of the christian church? The low standard of religious principle, feeling and effort, is *the grand obstacle* in the way of the world's salvation. **EVERY THING IS READY BUT THE HEARTS OF GOD'S OWN PROFESSED FRIENDS.** The earth groans under the bondage of man's apostasy, ignorance, and depravity, and looks to the church as the instrument of deliverance. In this sense it may be said that 'the earnest expectation of the creature, waiteth for the manifestation of the sons of God.' The divine Redeemer looks down from the heavenly hills, and his bowels yearn over the subjects of his redemption. His outstretched hands are filled with blessings for those, whom his blood has made prisoners of hope. His providence runs before the church, and invites her to augmented exertions, by opening new and effectual doors of usefulness. The Macedonian cry comes up from our own, and from other lands. The dying nations supplicate our interposition; they implore at our hands the bread of life. Meanwhile every effort of the church to do her duty is blessed, beyond the largest expectations—we had almost said beyond her largest desires. Success, in every quarter, treads continually, and closely upon the heels of exertion. Wherefore, then, should the work of God, and the salvation of men, linger? It is not because the church has not resources. She has men enough, and treasure enough, for all the exigencies of the holy war; but alas! she will not consecrate them to Christ and his cause. This ought not to be: and yet it is; and without increased effusions of the Holy Spirit it will be. Should not the strong desires of all the true friends of God in every land, then, be concentrated on this one object—the descent of the Spirit upon the church? Would it not well become the church, in view of her deplorable deficiencies, to hold a regular concert of prayer, on the last Monday in each month, to make humble confession of her manifold sins, and her aggravated guilt, and fervently to supplicate a greater supply of the spirit of Jesus Christ? Should she not, with holy importunity, plead with the great Head of the church, that he would pour forth divine influences upon all our congregations, and especially upon all who profess and call themselves christians, that they may hold the truth in love, abound in the fruits of the Spirit, and by their holy zeal and self denying efforts, speedily make God's way known upon earth—"his saving health among all nations."

We have not lightly thrown out this suggestion. We can see many and great advantages, which would be likely to accrue from the observance of such a concert. It would constitute a stated meeting of the church for *her own improvement*. It would afford the pastor a regular and appropriate opportunity for addressing pro-

fessors of religion, apart from non-professors, on their peculiar duties and responsibilities—an occasion in many respects more favorable for this purpose than the weekly lecture, because less formal in its character, and more open to free remarks.* We are not disposed to screen the church from public admonition: yet there are many things proper to be addressed to the church, which it is expedient to say, only when the meeting is of a more private character. And never was there a time, when it was more important that the duties of christians should be faithfully and specifically explained, as well as powerfully enforced. If all who are now members of the christian church, breathed the true spirit of the gospel, and understood and felt its obligations, how speedily would the earth be filled with the knowledge and glory of the Lord.

Whatever may have been the original design of the present monthly concert, it is now observed, at least in New England, with almost exclusive reference to foreign missions. It is not thought strictly proper to introduce the state of religion in our own churches—much less to enter at large upon the subject. It diverts the feelings and the prayers of the people from the particular object of the meeting. Let, then, the concert on the first Monday in the month, be devoted exclusively to prayer for the wider diffusion of the gospel in other lands. But we need an occasion, when we may freely introduce domestic topics, and especially those principles and facts, which may tend alike to increase and to direct the spirit of revivals. The design of the concert now proposed, might be stated to be *united and special prayer for the revival of God's work in all christian churches, and especially in the churches of our own land.* Under this general description, would be included, as one of the most important objects, prayer for the church distinctively; that in all her branches, primitive purity, zeal, and love, may be revived, that self-seeking and party strife may cease, and give place to brotherly love, to enlarged christian philanthropy, and to harmonious efforts for the upbuilding of the Redeemer's kingdom

* William Ward in his 'Farewell Letters' on missionary topics, (full of sacred eloquence, and deserving of a much wider circulation than they have had,) expresses a sentiment which is worthy of serious consideration by ministers. He complains, that there is too much preaching for the direct benefit of christians on the sabbath. This has long appeared to us to be a very serious fault with the English pulpit. It doubtless exists to some extent among us. This has arisen in part from the difficulty of procuring a general attendance of the church at any other season. If the church had the right spirit, this difficulty would not exist. Mr. Ward says that the grand business of a minister, especially on the sabbath, is to instruct and warn sinners. Is he not right? Ought not other seasons for addressing the church, as a general practice, to be sought? The church has, as he suggests, many means of edification within herself. If she had a just sense of the worth of perishing souls, her prayer would be that the sabbath might be devoted to their salvation.

among men. Other subordinate topics would of course be introduced under the same general head.

We cannot perceive any well founded objection to such a measure. The object is sufficiently distinct and definite; and certainly it is not deficient in interest and importance. Nor do we apprehend that the prayerful consecration of other Monday evenings in the month, besides the first, has any tendency to detract from the interest of the latter, but rather to increase it. As the present deficiencies of the church confessedly constitute the grand obstacle to the conversion of the world, it seems altogether proper, that the prayers for the universal spread of the gospel abroad, should be preceded by humble and penitent confessions of sin, and by fervent supplications in her own behalf. In this sense, and to this extent, we believe she might lawfully practice the doctrine that *charity begins at home*.

We have thrown out these thoughts, not with any belief that the christian community is prepared to act upon them at once; but in the hope that at least they may be weighed, and perhaps call forth others wiser and better matured. They may awaken the religious public to reflect and feel, on a subject of infinite moment. Our hearts bleed, while we contemplate the deplorable insensibility of the church to her own delinquencies. The feeble and stinted exertions she is making to diffuse the knowledge of the gospel in the earth, compared with her means and her mercies, is a standing testimony against her.* O! when shall the spirit of Christ—the spirit of the primitive disciples and the holy martyrs again pervade the church of God? When shall her members feel that they are bought with blood, and cheerfully consecrate themselves, and all that they *have*, and *are*, to him who died for them and rose again? Let this become even the *prevailing* sentiment and purpose of the professed friends of the Redeemer throughout christendom, and how changed will be the condition and prospects of this fallen world? The reign of Emmanuel will then have begun. His peaceful dominion will rapidly extend from sea to sea, and from shore to shore. ‘Kings will fall down before him, and all nations serve him. Prayer also shall be made for him continually, and daily should he be praised.’ Then shall be fulfilled that saying, ‘behold the tabernacle of God is with men, and he will dwell with

* Compare the amount paid for foreign missions, by American christians through every channel, with the number of professors of religion in regular standing in American evangelical churches. We blush to make the comparison. We hazard nothing in saying the amount is less than ten cents to each professor annually. We believe it will be found that few denominations can claim that they pay on an average, even this small pittance to execute the Savior's last and great command.

them, and they shall be his people, and God himself shall be with them, and be their God.' Then the jubilee of earth's redemption shall be celebrated among the disenthralled nations; and voices of joy and songs of salvation shall break forth from among all people.

ART. V.—REVIEW OF DR. MILLER'S INTRODUCTORY LECTURE.

The Importance of mature preparatory Study for the Ministry: An Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary at Princeton, New-Jersey. BY SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary. July 3, 1829.

DR. MILLER'S Introductory Lecture has been before the public for some time, and might very properly have received an earlier notice, had our other duties permitted. Though we have not the means of accurately ascertaining the effects it may have produced, in the theological institution where the lecture was delivered, and in the presbyterian church, whose benefit the author seems very earnestly to have consulted; yet we doubt not it has done a real service both to the institution, and to the religious community at large. It would be a reflection on the intelligence and piety of the country, to suppose that an appeal so well-timed, so just and so candid, and withal so perfectly convincing, should not have accomplished much good. For ourselves we can say, that it caused us to feel more than ever, the necessity of improving by diligent study and unwearied labors, the span of life which may remain to us. We can hardly conceive indeed, how any minister of the gospel, or student preparing for the sacred office, can read the author's representations, without a thrilling persuasion of needing for his work, the highest intellectual and moral resources which he can command.

The subject of the lecture, as the title imports, and the speaker definitely announces in the first sentence, is "the great importance of candidates for the holy ministry going through a mature and adequate course of professional theology, before entering on their public work." Dr. M. after stating the humiliating fact, that the students of the institution with which he is connected, are disposed, in a moiety of instances at least, to abridge essentially the period of their novitiate, and after passing a severe but just comment upon the practice, proceeds to support the position involved in the above extract. In other words, he maintains that the students are bound to complete what is commonly called a "regular course." The arguments which he has employed on this occa-

sion, are all appropriate, and have an aim, which cannot be mistaken, or evaded. They are so arranged, as to heighten at every stage, the reader's conviction of the truth maintained; and the tendency of the whole must be, we think, to excite the mind to high purposes and efficient action. We doubt not that every reader of taste, will be gratified with the plain idiomatic English of this production; while the rich illustrations supplied by extensive knowledge, mature wisdom, and long experience, and the fervent paternal appeals dictated, as is most evident, by unfeigned concern for the honor of God and the prosperity of his kingdom, contribute greatly to heighten the effect of Dr. M's. reasonings.

We could dwell with much pleasure on the plan and course of remark pursued by the author, did we not suppose that our readers would be more gratified to learn them, or had already learned them, from the lecture itself; and were it not also our design to occupy the space allowed us, in presenting our own views on a kindred topic, or rather on the same one under a different aspect. Little would be gained by going over the same ground with that surveyed by the gifted author, could we flatter ourselves, (as surely we do not,) that we should execute our task equally well. But taking the intellectual character of the ministry as such, and not confining our remarks to the preparatory studies merely, a wide and rich field is opened for our contemplations. It is generally true as maintained by Dr. M. that they who do "not lay a good foundation in the beginning will never be likely to supply the deficiency afterwards;" but of those who do lay such a foundation, we may remark, all do not make a corresponding progress; while it happens, in a few instances, that the more unpromising at first become eminent characters. Every one, therefore, who has the ministry in view, should feel the importance, not only of entering upon his work in the best state of mental preparation possible, but of advancing in his profession continually. Let the occupant of the ministry, while the paramount importance of *spiritual* qualifications is deeply felt, remember that it is his duty and privilege, to make daily attainments in knowledge, and to perfect the discipline of his mind. Let him feel that he can be conversant, and is bound, as far as possible, to be conversant, with science, philosophy, and polite literature—that he should possess an extensive knowledge of books and general information—that he should live, so to speak, in an intellectual atmosphere, and keep pace with the taste and attainments of the age. We are free to say, that we do not approve such a course as was pursued by Dr. Scott, a divine otherwise so exemplary, who seemed almost scrupulously to avoid all studies not immediately connected with theology and the bible. So limited a plan of study is most certainly calculated to

contract the mind, and abridge one's power of influencing the minds of others. Such an effect is noticeable, in a measure, in the principal work of that author, his Commentary on the Bible, which valuable as it is in many respects, might have admitted, even for the purpose he had in view, a wider reach of thought, richer illustrations, and more attempts to throw light upon difficult texts. If theology alone is to become the study of a divine, it should take in a wide circuit of kindred subjects and appropriate learning; for the remark of Cicero will include theology as well as every branch of secular knowledge, "*Etenim omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum.*"* The more that can be drawn to this centre (theology) the brighter will be its illumination. There is, in truth, no danger that a divine can have mastered too many subjects of knowledge, since if he is otherwise fit for his office, all his acquisitions will be made to bear upon his professional capabilities—all will be brought under contribution to his great work. In this view, and with reference to the production of the greatest moral effect, we would urge on our young men, not German scepticism and heterodoxy, but German diligence and scholarship—a learned as well as a pure theology.

Here, however, at the threshold an *objection* may be made by some conscientious persons, that such a degree of mental discipline, and so great an attention bestowed upon studies, not closely connected with didactic and pastoral theology, will interfere with higher objects, and prove dangerous to piety—that clergymen cannot safely mingle, to any considerable extent, the pursuit of scientific information and elegant literature with their study of the bible and the discharge of pastoral duties; in short that a high degree of intellectual culture is incompatible with eminent spirituality of feeling. Sentiments of this kind prevail in the minds, not only of some who are engaged in the active and urgent duties of the ministry, and who might, therefore, naturally think that their situation denied them an opportunity to acquire a new language or a new science, or even to refresh their memories with an old one, but also of numbers who are entering upon their theological studies. Hence the backwardness sometimes felt by the latter, to go deeply into any secular study, classical learning, for instance, or to perfect their understanding on topics which peculiarly suit its character; and hence also in part the disposition to abridge the term of their studies. But is it any dereliction of those higher objects, to acquire in advance that knowledge, that strength of mind and those habits of research by which our professional duties may be more

* All the arts which relate to mental improvement, are united together by a common bond.

effectually discharged? Though the duties themselves are secular, they may be sanctified by the goodness of the end in view. Besides, is a man in the sacred calling, more than in any other profession, to be always employed in the one specific purpose, which that calling contemplates? Does not the mechanic, for instance, wisely spend some time in putting in order or repairing his instruments, when rendered less serviceable through use? Does he not feel that even *recreation* is sometimes needed, that he may afterwards engage in his work with increased vigor? In the sacred calling not all a person's time *can* be occupied in direct theological studies and ministerial labors. At least not all of it can be so occupied with effect. Those hours which must be subducted from direct professional engagement, and many such occur in the busiest life, can be employed in no better way, than in making literary attainments, or in attending to the general discipline of the mind.

But grant that danger attends the intellectual pursuits here recommended, that there are snares in the literature of the day, and the literature of other times, that poetry is seductive, philosophy bewildering, and that even astronomy can leave a man "undevout." Still, shall we find greater danger in the desire to "*seek and intermeddle* with all wisdom," than attends idleness or apathy, that listless, dreaming state of the mind which is too apt to ensue when high intellectual aims and literary labors, or *recreations*, as they may more properly be called, are unknown? Can those unoccupied hours which are ready to come upon every man, and even a minister in these times, be better spent in reverie or gossiping, than in adding to his mental stores? But whatever danger exists in that appropriation of time and talent for which we plead, and we are not disposed to deny that there *is* danger, we are yet fully convinced that it should be met, both by the theological student and the stated pastor of a flock. All situations in life are environed by their dangers, that of the ministry, though signally propitious to purity of character in many respects, is not, on the whole, an exception. It has its temptations almost as a matter of necessity. Though the public servants of Christ should not court danger, yet they are bound to meet with due firmness and discretion, that which is providentially incident to their employment in life. The evil to be apprehended from high mental culture, and the requisite attention to progress in knowledge, must be averted in the closet. *There* the danger of acquiring a secular character or departing from the simplicity of the gospel, amidst the necessary processes by which the mind is disciplined and enriched, will be effectually neutralized. *There* spirituality of feeling can be maintained in connection with the love of letters, and the saint and the scholar will not only become compatible characters but each will adorn the other. *The*

advantages of study and knowledge, of enlarged views and cultivated taste in ministers of the gospel, are too great to be sacrificed except at the absolute expense of piety. We have seen and felt the difference in preachers, whose native talents and power of exhibition were perhaps equal, but whose learning and intellectual training were different. The man of research, of extensive views and varied knowledge, both human and divine, has most manifestly had the advantage, as to all the purposes to be subserved by the presentation of truth, over the common-place, fluent, and popular speaker. Such a man goes deep into the intellectual mine, and brings up those large and solid masses of thought, which enrich the minds of his hearers, while his own is far from being impoverished. We have remembered for years such a preacher's subject of discourse and manner of treating it, while those of the smooth, entertaining, and even elegant sermonizer, have been speedily forgotten. A French writer has remarked, that it is characteristic of genius to lay before the minds of others that which induces them to *think*. The same may be said of learning, if we include in the capacity for solid erudition, a share of genius. It enables its possessor to present his readers with points of interesting speculation or inquiry, and they are not satisfied merely to pass lightly over the ideas suggested, but are led to make them the subject of prolonged reflection. The truly learned, and pious preacher is capable of feeding his people with wisdom and knowledge, he can suggest thoughts which the mind will love to pursue *in a train*, and in this respect give to his discourses a resemblance of larger portions of scripture. The bible, which contains the lore of heaven, is a remarkable book in the particular of which we speak. Of all books in the world, it is incomparably the best adapted, by the richness of its topics and the felicity of its representations, to make its readers *think*. Every man of piety has doubtless felt, in regard to the scriptures, somewhat as Edwards did in reading them, viz. that sometimes he could scarcely proceed through a paragraph, inasmuch as "those sweet and powerful words," so completely arrested and absorbed his thoughts.

If piety were *necessarily* to suffer in consequence of attention bestowed upon mental culture, that circumstance would essentially alter the question. But no such necessity actually exists. There is, at most, only a degree of danger, that like every other pursuit of a secular nature, it may fill the mind to the neglect of religious duty. That however is not a sufficient reason, on the part of the christian divine, for abandoning or foregoing the pursuit. He should guard against the danger. If intellectual pursuits involve a trial of his ruling principles, and subject him to additional watchfulness, let it be so. The firmest, purest characters are formed by

trial, and a degree of exposure to evil. That only is true religion in the soul, which endures the ordeal appointed for it in the providence of God. They whose piety has not been put to the test, in some form, can scarcely know "what manner of spirit they are of." But the issue, in innumerable instances, shows, together with the advantage of the trial, the certainty of escape, where dependence is rightly placed. We know that others have overcome this obstacle to spirituality of mind, so far as it is one; and that the records of the ministry evince that the soundest learning and the deepest holiness have been no unnatural or uncommon associates. Without going back to antiquity, and recounting the worthies that occur to our memory, we could point to a number in later times, who like the early departed Wolfe, maintained in connection with a highly cultivated taste and the richest stores of classical and other learning, the purest and humblest piety, amidst unwearied and acceptable ministrations to a plain people. And what, moreover, do our happily established theological schools lead us to infer on this subject, so far as we have had experience and actual results as our guides? The discipline of mind and sound learning which they aim to secure for their pupils, seem not as yet to have generated Arminian coldness or Unitarian unbelief. On the contrary they are identified in a great proportion of instances, with the labors of revival preachers, the sacrifices of ardent philanthropists, and the true primitive christianity of the missionary life. Since their establishment in this country, the character of the ministry in general, and the standard of qualification for the office, have evidently risen; and through the enlightened ministrations which they have thus furnished, corresponding effects have been produced on the public sentiment and practice. Though there may be some question, notwithstanding all the influence exerted by these schools, whether the number of *eminently* able ministers among us, is greater in proportion to the whole, than it was in a former age; yet such as we have mentioned, has been their effect at large, especially in those cases where the preparatory course of study which they prescribe, has been faithfully completed. The great body of the ministry have become better furnished for their work. Of such fruits of sound learning we can never be ashamed; nor need any conscientious student fear that his spiritual interests must necessarily be affected by an ardent devotion to knowledge. Those gifted men at the head of the schools of the prophets, who have begun to furnish us standard works on biblical learning and theology, are found also in the foremost ranks of consistent piety and practical benevolence.

The supposed demand for a shorter term of preparatory study, and consequently for a less enlightened and intellectual ministry,

under the present circumstances of our country, as increasing in population beyond the ratio of increase in the ministry, has been felt and is still felt by numbers, especially in reference to the regions where the evil of an inadequate supply is most severely experienced. In view of this state of things, many young men designing to become ambassadors of Christ, where they have not been urged by their impatience of discipline, and aversion to study, have thought that duty required the abridgment of their initiatory studies, and their entrance into the ministry at the earliest possible period. The good of perishing souls is the object sought, and the student, through a pious motive, and looking at present results, foregoes the prospect of more extended and permanent usefulness. But without stopping here, to dwell on considerations which we design to offer in the sequel; without here insisting on the great interests endangered by such a procedure, as for instance the dignity of the clerical character, the honor of the gospel, the credit of the nation, and the formation of the moral and intellectual habits of the people, we would remark inasmuch as it relates to a question of efficiency, that more may be achieved by a well qualified ministry of fewer, than by a half-furnished ministry of much larger numbers. The weight of influence, if the numerical disproportion be not immense, would be altogether on the side of the former. Were we to seek the greatest effect on the whole, we should choose the comparatively few who might be well furnished for their work. If there is any certainty in ordinary human calculations, every one must admit, that the greater the intellectual attainments, when consecrated by love to souls, the wider will be the sphere of their influence. And we infer from the whole history of religion in the world, that the church is probably more benefited by one such man as Edwards, than by hundreds of ordinary men. Considered in this light, we cannot admit that there is any demand for an increased number of slenderly furnished preachers, or any demand which cannot be better fulfilled even by a scanty number of able and well educated preachers. The real demand is rather for ministers of the latter description, limited as the supply must necessarily be for the present. And even those communities which feel the want of an increased number of laborers in the Lord's vineyard, are not in most cases proposing to be contented with men of inferior qualifications. In fact none such are needed any where, and especially are none needed in the new settlements of our country at the West and South, where the religious character of the people remains to be formed, and if not formed under the auspices of a learned and able ministry will be any thing rather than desirable. The christian public, if christian it is to be, in those immense regions where the destinies of this nation are to be deci-

ded, will, in such a case, be as distant from that *model* of society—the population of primitive New-England—as the character of our Cottons and Hookers was different from that of multitudes, who will too probably, after all, impress their character on the rising generations of the West.

Little would be accomplished, we fear, by our remarks, were we only to remove difficulties, and did we not endeavor to establish our views on this subject by direct considerations. We are disposed, therefore, to occupy the remainder of the space allowed us, in tracing the connection between intellectual culture on the part of our clergy, and some of the more prominent interests, on which the ministry is intended to operate, or with which it is more or less identified.

1. We may bring into view the *relation which subsists between sound intellectual culture, and biblical and theological knowledge itself*. So far as solid learning and mental discipline in general can be separated from an acquaintance with the bible and its system of truths, they must be conceived to have a very propitious bearing on this great interest. It is hardly necessary to insist on the importance of biblical and theological learning, on the part of those, who stand in the responsible connection of christian teachers to the public. It would be unpardonable, as well as preposterous, in such a class of men to be but slenderly acquainted with a science, which it is professedly their principal business to teach. The knowledge of salvation enjoyed by the community at large, would be proportionally obscured, and souls for want of sufficient or correct instruction, would perish in fearful numbers. Indeed it would be scarcely possible to conceive the extent of evils both proximate and remote, both physical and moral, that would ensue upon a palpably defective acquaintance with the bible and its doctrines, on the part of those who minister at the altar. Equally difficult would it be, to realize the full importance which attaches to the thorough understanding, among this class of men, of that great branch of knowledge, which they are appointed to unfold to others. But theology, with its kindred subjects, has an immediate relation to other departments of human inquiry. It cannot be well mastered, and broad, deep, and comprehensive views of it cannot be taken, without a wide range of information on many points of general scholarship. We do not pretend to give a list of the most important subsidiary studies, but we would say, that Hebrew and the ancient classical languages, ethical philosophy, history, and archeology are all nearly or quite indispensable for this purpose. Nor should the divine neglect polite literature, as derived from the study of the finest exhibitions of the human intellect, in all ages. He should at least be familiar with the happiest specimens of taste and genius

in his own tongue. Polite literature, especially as it is found in the moral, didactic writings, whether poetry or prose, of the English and Scotch schools, is not without its use, even in aiding theological investigation,—aside from its power of giving to theology the form of the most beautiful thought,—since it conveys to us the views of powerful minds on many subjects, relating to the more appropriate studies of the divine. Nor is the learning which has been pointed out alone necessary or important, as auxiliary to theology. As the case now is, some of the modern languages of continental Europe, especially the German, in which are found the choicest stores of biblical science and ecclesiastical antiquities, demand attention, from all who may have an opportunity to acquire them.

A knowledge of the bible and its religious system is, moreover, affected by the culture of the mind at large. Not only are several particular studies essential to a thorough theological education; but *general*, intellectual discipline and extensive information, possess an influence of a very decisive kind, on the theologian. That turn for research, that richness of illustration, that power of comprehension, and those expanded views which pertain to a mind that has been trained to study, and enlightened by a succession of knowledge, are eminently favorable, to the acquisition of divine truth in particular. They bear with great weight upon theological investigation, both as to its compass and its depth. The divine system of truth can be more fully understood, and the relations of its separate parts to each other, and of the whole to the common objects of human pursuit, can be traced with greater accuracy, in consequence of the facilities afforded by general knowledge. A man with equal powers of mind, but inferior literary attainments, would bend his attention to the specific study of theology with far less prospect of being accomplished in it, than one whose intellect was better disciplined, and whose range of information on other subjects, was more varied and extensive. The latter would hit upon many more, and probably happier points of illustration, and bring to the aid of his conceptions, juster images or richer allusions, than could occur to the sagacity of the former. An ignorant man or minister, (we speak comparatively,) has usually a very inconsiderable stock of religious knowledge, or real acquaintance with the bible. Indeed, with a particular and sound knowledge of this blessed book and its contents, it is scarcely possible for a man to be *ignorant*. Let a person in addition to the branches or some of the branches above referred to, acquaint himself with nature for instance and the objects of science, as far as practicable—let him improve and discipline his mind by a variety of useful studies, and he will find that his power of investigating religious truth in particular, will be increased, and that in proportion to the extent of his acquirements.

As respects the power of enforcing truth on the minds of others, whether in preaching or in books—we may here say a few words, although this topic is not expressly indicated, under our present head. The propriety and success of a preacher's ministrations, whatever may be their mode, are both to him and his people, a matter of the deepest concern. That a general cultivation of his understanding, and a daily progress in knowledge, will enable him, other things being equal, to convey truth to the minds of others with greater effect, must be conceded by all. If prejudices have sometimes been raised against preachers of reputed learning, because they have dealt too much in metaphysical philosophy, or dwelt on matters of curious and unprofitable speculation, or seemed willing to express themselves in unintelligible terms, such prejudices have been excited, not so properly by their knowledge, as their want of it—their *affectation* of intellectual superiority. At least, the faults which excite these feelings, implicate their judgment and good sense, in which some few may be naturally deficient, even where much cultivation has been bestowed and received. There is nothing in mental riches, which should lead their possessor to dwell on subjects unsuited to the edification of the hearers, or to adopt an improper and faulty manner of representation. Weak men and smatterers in knowledge are beyond all others the most inclined to offend in these respects. Great conceptions, except in men of peculiar mental conformation, do not seek a vehicle in a "Babylonish dialect," as Johnson calls the language of *Paradise Lost*, or even in that critic's own grandiloquence. There is nothing in the mental habits of highly educated ministers, which can prevent them from being such preachers, for instance, as Luther describes—"Optimi ad vulgus hi sunt concionatores, qui pueriliter, populariter, et simplicissime docent."* Their superior information, and acquaintance with the word of God, must give them facilities for adapting themselves to the popular comprehension—for conveying truth in the simplest and most affecting manner to the mind, and for swaying the feelings of their auditors.

2. *The connection of sound intellectual culture, on the part of the ministry, with the spirit and expectations of the present age*, deserves also a distinct notice. The effects which the ministry when wielded by such a power may be expected to produce, under the circumstances of mental excitement which now exist, must be signal and decisive. The feelings and expectations of the age call for a high standard of qualifications in the sacred profession, and consequently of appropriate learning among the rest. These are

* Those are the best preachers for the common people, who speak in a child-like, and simple manner.

confessedly no common times. The intellectual fires that are now kindled are not like the

"lamp at midnight hour,
Once seen in some high lonely tower
Exploring Plato,"

but are rather as the beacon lights that blaze on a thousand hills. It is not now, that the man of letters appears occasionally amidst the inert mass of population around him; but that mass itself has become "instinct with spirit," and aspires to the high privilege of intelligence and self-control, on every important subject affecting its interests and character. We claim not for the present age a superiority to former ages, in respect to original discovery, extent of research, depth of erudition, or the number of master spirits whose influence is destined to be felt in all future time. We do not expect to see, what former times witnessed, men of mind, who by their scarcity and consequent fame, rose in solitary grandeur, above the vast multitude of half-rational beings, who could scarcely comprehend their title to distinction. We claim no superiority of this kind; nor can such a disproportion now exist among the community, in regard to intellectual attainments. The public itself, especially in this country having become enlightened, and education being common, the giants in learning appear with a proportional diminution in size; nor such as they seem, are they comparatively more numerous than formerly, except in a few of the physical sciences, and some parts of ancient learning. But though we cannot boast of the kind of superiority referred to, we enjoy that which is far better. It is this illumination of the public mind. A large share of intelligent enterprise and moral power, characterizes the movements of the people. General information is abroad; and we cannot but remark as prominent traits of the age, a strong turn for inquiry, a fearlessness of investigation, and a disposition to rise above mere authority and the decisions of antiquity, as to matters both of speculation and practice. The number also of liberally educated men, possessed of respectable talents and acquirements, is greatly increased, by means of which the dominion of mind is widely extended, as it is with us, over a mighty, growing population of freemen. Clergymen, wherever called to labor, must now expect to preach to some who are at least equal to themselves in literary endowments. The expectation, therefore, is justly entertained that they who are set apart to the sacred office, shall be men not only sound in the faith, but able to teach—that they shall be men of enlarged views and a finished education. The age, so generally intelligent and so spirit-stirring, naturally looks for much to be done on the part of the guardians of the church,

to guide the conduct, and shape the destinies of human beings, as the times of millennial glory approach. This feeling has found its way not merely into places where intelligent and educated men have congregated in large numbers—in our more important towns and cities—but is diffused throughout our villages and hamlets. A common congregation, in most of our religious sects, would now be scarcely disposed to submit to a style of address from the pulpit, which should evince a weak, or an inadequately furnished intellect. To these circumstances, so obvious to every reflecting mind, the ministry in this country must be adapted. It must be brought up, if it is not already so, to the spirit which prevails. The character which it is to sustain, must be such as to enable it to meet the various exigencies that are likely to occur, with the fullest power to avert the evil, or secure the benefit. The holy ministry in such an age should rise to a high moral and intellectual ascendancy. With the expectations that are indulged of a still more improved condition of society, it should fully sympathize and correspond. It should be furnished with all the elements of a holy influence, an influence to be exerted on intelligent minds. Our position is, that such should be the character of the ministry if it would most effectually secure the high objects of its appointment, in times like the present. And it will thus secure those objects in a greater or less degree, should such as has been described, be its intellectual and moral elevation. The present is an age, and the existing generation is one, pre-eminently calculated to be benefited by an able ministry. To its full effect, an enlightened state of public sentiment is certainly most auspicious. While we do not suppose that any degree of illumination, will reconcile sinners to the truth, it is perfectly apparent, that under the circumstances that now exist, the truth will be more readily perceived, if it be adequately exhibited. And as God ordinarily connects his gracious operations with a perception of the truth, it is of the utmost importance that it *should* be adequately exhibited, and so as to correspond with the character of the age.

3. We would bring into view, as highly important on this subject, the *effect which intellectual culture, on the part of ministers, will have in forming a national literature.* Among the literati of a country, clergymen must of course be included, and their influence in respect to the interest now mentioned, ought not to be inconsiderable. It *will* not be inconsiderable, provided their minds are disciplined and cultivated to the degree which their station requires. But their influence, whatever it may be, in this particular, will be noticed in the proper place. The time is approaching, (we are not certain that it is not already arrived,) when this nation must look for great intellectual efforts, embodied in a series or class of

works, which shall combine richness of thought with elegance of diction,—which shall present interesting truths in transparent forms,—which shall exhibit, in bold relief, our own peculiar institutions, modes of life, and mental associations,—and which shall be studied as modes of fine writing and acknowledged as standards of taste, by succeeding generations. Such works we comprehend under the designation of a national literature; and if any one should desire to know the reasons of the importance attached to it, he may learn them from the history of every country which has possessed a national literature. Greece, Italy, England, France, and Germany have each been distinguished by its models of composition, and the spell which they have raised, and with which they have bound the public mind, has been infinitely more potent than that of Circe. They have, in every instance, molded the national character and given a tone to the national sentiment, next to that effected by religion itself, so far as their influence has been separated from religion. The morals of a nation are, in a very considerable degree, under the control of its literature; and it is certain that the greater number of finer spirits will receive its dictates, with unlimited devotion. The influence of a national literature is also destined to be felt, among the community of enlightened countries, and in all succeeding time. It never dies. The literature of antiquity has even now, all the freshness and dewy fragrance of its own bright morning.

In this country, the importance of a national literature is enhanced perhaps, beyond the measure of its importance in other countries. The effects to be anticipated from it, must, in all probability, be greater here, than in countries under different circumstances. If there is any advantage in freedom and in popular institutions, as affording an excitement to the intellect, and a scope for its most energetic exercise, as the racy literature of republican Greece would seem to prove, *we* have it in perfection. If there is any thing favorable in a spirit of activity and enterprise, in fearlessness of inquiry, and in an enthusiastic character, in respect to high mental attainments, we have that also in perfection. If there is any advantage from the possession of general information among the people, and a taste for reading, in respect to the wide diffusion and unbounded influence of a national literature, no people ancient or modern can claim, in this view, an equality with us. There are strong reasons for desiring that such a literature may exist here in its completeness, and that its effects may be extensively and deeply felt, supposing it to be of the right stamp, and modeled by the right men. Our separate and independent governments need to be made entirely harmonious, and sectional jealousies and party animosities need to be allayed, by the magic tones of a national

literature. Our widely scattered and diversified population require to be blended into one, and made homogeneous, by the common love of the common products of the national genius. The almost wild and rank growth of our freedom needs to be, if not checked, yet molded into symmetry and beauty, and the lawless spirit and rough manners which in some instances it generates, require to be chastened and mellowed, by the power of an enlightened judgment and cultivated taste, put forth in imperishable writings. That literature is destined to flourish in this country, to an extent far exceeding its present bounds, there can be little doubt. It would be derogatory to our national character to suppose the contrary. It would be a signal reproach to us not to produce standard works of taste and genius. We ought not, as a matter of policy and duty, to be dependent on foreign nations for our literature. They cannot supply that which is suitable to our circumstances, and we could frame one, in some respects, far better than any we receive from abroad. Indeed the aspect of things among us, at present, indicates that such a literature *must* ere long spring up. The materials are already perhaps in a train of preparation.

It is not to be disguised, however, that difficulties exist in regard to this subject. In one point of view, the literature of every separate people speaking the English language, is already formed. The standard authors of Great Britain, particularly from the age of Elizabeth down through that of Anne, have given a character to English literature, which it will maintain as long as the tongue shall exist. They have transmitted the language to us, in the greatest beauties perhaps of which it is susceptible. This fact places America on disadvantageous ground, as to a literature of her own; and under the circumstances in which she is situated, the manner of forming it, might admit of a question. There would be little hope, that we could add much to the idiomatic excellencies of the tongue, its beauty of expression, or those forms of composition which are most appropriate to the display of its harmony and power. In these particulars, almost every thing has been forestalled. The *form* then of English literature will scarcely admit of improvement. The most we could do to constitute an original literature of our own in this case, would be, by introducing into it what possibly may remain of unappropriated beauties of diction; by exhibiting its characteristic excellencies of expression under new combinations of thought; and by giving to the whole an aspect and a spirit corresponding with our novel circumstances. We might make our literature as compared with that of Great Britain, what the Roman was to the Grecian, which was inferior to the latter, chiefly because it was less original, and more imitative. As the Roman was modeled after the best of the Greek, so might

ours be modeled after the best of the parent country. On the ground of originality, however, we might aim at something better, something beyond the reach of the Roman. Our circumstances are different from any ever known to the world before; and infinitely more felicitous, in respect to all the purposes of social life, than those of antiquity. Let these appear in our literature, and give a deep coloring to it throughout. Let it reflect and portray our own peculiar manners, notions, modes of life, and mental associations. Let it select American subjects, and represent American scenery and character. Let our admirable institutions live in its life. We should then have, in some respects, an original literature, and it might be appropriately called our own. It would be new, though not in its form, yet in its matter and substance. It might still further become original and our own, by infusing into it a peculiar spirit, a spirit which shall answer to the high political and moral attitude, which we have assumed as a nation. It should breath our bold free, open, and untrammelled turn of mind. In this particular, we might advance a step even beyond our model; for although the literature of our ancestral country surpasses, in a spirit of independence and fearlessness, that of most other nations, yet the servility of the court, and the constraint of highly artificial modes of life, have sometimes given it an unhappy modification. In regard to her great essayists, for instance, though Johnson, in later times was sufficiently bold and masculine, yet Addison bordered almost on feminine courtesy and cowardice. Concerning his essays in the *Spectator*, Blackwell has remarked with some justice, that "they are timorously drawn, and faintly colored, under the influence of modern politeness, a cause agreeable enough in common life, but enervating in *characteristic* composures." The same may be said, probably with equal truth, of several other authors, in this department of British literature, as well as in other forms of composition. Royal and noble patrons must be served and pleased, and the spirit which dictates a servile dedication, may be expected to appear too often in the work. Though we would not recommend the asperity and bitterness, of such a writer as Junius, who in some respects, stands alone in British literature, and whose letters have been considered abroad as the most classical production in English prose, yet something like his fire and freedom it might be well to possess. But above all, our literature should breathe a religious, an evangelical spirit. It should be endowed with the attributes of moral purity, in an eminent degree. It should be distinguished by the elevation, the spirituality, the holiness of that religion which as a people we profess, and under whose influence our institutions have been established. The spirit of an experimental piety, and practical benevolence, so happily exemplified in many portions of our

country, should impart an analogous character to our literary productions.

In this quality of our literature, we may both differ from our great prototype, and far surpass her. It has long been felt as a reproach on English literature, that a large proportion of it possesses an anti-religious character and tendency. It is not a little remarkable, that amidst such an immense number of fine writers as Great Britain has produced, so few should have manifested a decidedly pious turn, and that in the great majority of their works, there should have been not only an entire omission of the peculiarities of christian feeling; but the exhibition of a worldly, profane, and sceptical spirit, a positive infusion of vice and erroneous principles. Few entire books, among those that would be esteemed the standards of the language, could be put into the hands of our youth, without the risk of pernicious effects on their morals and religion. It is most melancholy, that in her long and splendid list of poets, from the early names of Wace, Langlande, and Gower, the pioneers of British verse, down to those of Byron and Moore, rising through every degree of excellence up to the unsurpassable heights which Shakespeare and Milton have reached, there should have been only some half dozen writers, "smit with the love of *sacred* song," and whose genius was kindled at the altar of christian devotion. This must not—cannot, we believe, be the case with the future catalogue of American bards, already born, or to be born in times bordering on the millennium. The example presented, by one illustrious modern exception to the irreligious character of English poetry, the gifted Pollock, should be followed by the sons of song in this country, though with a more accurate and transparent style, than distinguishes his otherwise admirable work, "*The Course of Time.*" We do not affect to set aside those among us who have already written, whether in prose or verse, as in general censurable, on account of the moral tendency of their productions; but we take the liberty to say, that the able men of our country should feel, more than has in every instance been felt, the necessity of infusing an evangelical spirit into our literature; of preoccupying, as far as possible, the ground with religious associations; and of identifying their mental efforts, with the loveliness of piety. Their works must be baptized into the heavenly spirit of christianity. They must breathe the pure atmosphere of the gospel, and while dispensing "*native* perfumes, whisper, (in no ambiguous language,) whence they stole those balmy spoils."

The effect which high intellectual culture, on the part of the ministry, will have on the literature of the country, is doubtless destined to be considerable. Uniting an appropriate, holy character, with learning and taste, they will contribute essentially to make it

what it should be. Its moral purity will indeed depend very much on their efforts. That the clergy, at all events, will bear their part in the formation of our literature, whatever may be its character, is to be inferred from the nature of the case, and from the history of our past intellectual efforts. Their education and profession necessarily connect them, to some extent, with literary pursuits; to these pursuits their taste must be supposed to be congenial; and they are in fact entitled to a fair proportion of the few works which have done honor to American talent. But it is not altogether by a direct participation, in the labor of rearing a national literature, that their influence will be felt; since their more appropriate duties might, in most cases, preclude such a participation. Their agency will be conspicuous by their precepts, as much as by their example, in eliciting the talent of the country, and in preparing others to bear a part in the immortal achievement. In their character as public teachers, they will do much to elevate the taste and understanding of the community, and enable them to appreciate the consecrated offerings of genius. To do, however, the more good in this way, it is necessary, that their own learning should be of the most substantial kind, that their mental cultivation should be of a high order, that their progress in knowledge should correspond with the advancement of society, and that their qualifications to guide and illumine the minds of others should be as evident, as the demand for them is suitable to their profession.

4. *The connection of solid learning and mental cultivation in the ministry with its own stability and continuance*, may justly demand also a degree of consideration. To secure its permanence in a country, where it is not the creature of government, and consequently can never be supported by an extensive influence, it must command respect. But respect will not be yielded to it without the possession of real learning and ability. Piety alone, under the circumstances in which christian ministers are here placed, will not suffice for this purpose. Their moral purity must be effectually seconded by rich mental resources and available talent. It is only the union of both, which can command for them that consideration with the public, which will effectually conduce to the stability and continuance of the order. Were the majority to be ignorant, it would become weak, and being weak it would fall into neglect and contempt. If it does not even take a *high* position, such not only is the character of the times as already pointed out but such are the peculiar cast of our society and genius of our institutions, that it cannot long retain its place in the public estimation. As ignorance is weakness, especially in a country governed chiefly by influence, so knowledge is power, especially in a country where there exists little other power. The ministers of religion here

have always had occasion for the exercise of such an influence as knowledge supplies. They now have a great occasion for it; and this must ever be the case, so long as it is dangerous to oppose the sins, and disturb the self-complacency of the wicked. It is not to be concealed, that the present efficiency of clergymen in suppressing vice, and in promoting experimental and practical christianity, excite peculiar hostility; and the probability is, that so long as any considerable numbers of hardened sinners remain, it will grow more bitter, in proportion to the success which attends the sacred ministrations. It has, therefore become a matter of self-defense, with the ministers of the gospel among us, to furnish themselves with full intellectual armor. An abundance of that power, to which knowledge contributes, is called for by the exigences that exist, and by others that are likely to arise. They will be able to protect themselves, and to secure a triumph for their cause, only as they are elevated by their skill and mental acquirements, to an equality at least with the subtle, and in some cases with the learned scoffers and sceptics of the age. It would argue an unjustifiable rashness, and an ill-timed confidence in the goodness of their cause, not to provide before hand, in mental discipline and substantial knowledge, as well as in unblenching integrity, the means of repelling the enemy. He must fall, or the ministry must: for now,

"Each at the head
Levels his deadly aim; their fatal hands
No second stroke intend."

5. *The learning desirable in those who hold the sacred office, may be properly contemplated in its direct bearing on the welfare of our country*—its welfare both in a spiritual and temporal point of view. Some of the topics already brought forward, have shown us the indirect bearing of a learned ministry on our national welfare. As contributing to form our literature for instance, it has an important incidental action on the interests of the country. But sound mental culture in clergymen, has a more positive effect, when taken in connection with their important ministrations. The efficacy of these ministrations as the means of saving souls, is not here a matter of doubt. They are confessedly the great instrument which the wisdom of God has devised, for the attainment of so solemn a result. Whatever then adds to the character of the ministry, as an agent in the hands of God, in accomplishing this work, whatever enhances its efficacy, deserves consideration. Knowledge—high mental cultivation, thus adds to its character, thus enhances its efficacy. It is that on the part of the ministry, which, next to piety, is most essential to it, as the means of produ-

cing good. Of course, its bearing on the welfare of the nation, contemplated under a spiritual aspect, is most obvious and important. The success of the ministry, in this greatest object which it contemplates, is connected most intimately with its learning. Nor is the success of this institution, in the subordinate object of the temporal welfare or salvation of the country, less obviously or less closely connected with its learning. Whatever affects the greater object, acts upon the smaller. In respect to both, then, it must be admitted, that it very much concerns the ministers of the gospel, to be furnished with the high qualification of accurate and extensive knowledge—that general ability both natural and acquired, by which they can influence the conduct of men, by which they can clearly explain and effectually defend the truth, and by which they can richly instruct their hearers. In respect both to its spiritual and temporal welfare, this country needs such ministers, and a much larger number than it now possesses. Arithmetical calculations have been resorted to, with a view to ascertain the population of the U. S. at given eras. We need not repeat them. A single glance of the mind, judging from our past progression, is sufficient to convince us, that the numbers must be immense at no great distance of time. But this mighty mass will be controlled by some influence or other. If it be not physical force (which may God in his mercy avert,) it will be moral power; but whether the moral power of vice or virtue remains to be determined. This is properly the alternative. It is not so much a problem, whether knowledge or ignorance will control the people. Ignorance has no power permanently to govern human beings, unless in connection with vice, it acts in the shape of despotism or fanaticism. It must be knowledge, and this knowledge will either be the knowledge of God and his truth, or that which is opposed to both—mere human erudition separated from holiness, philosophy boasting its discoveries, and sagacious indeed in the pursuit of its objects. It must be knowledge as wielded either by good men and christians, or by wicked men and unbelievers. The great problem then to be solved is, whether vice or virtue, religious knowledge or that which is opposed to religion, shall control the hundreds of millions, which are destined hereafter to fill a country, whose extent is the breadth of a continent. Shall they *generally* be under the one influence or the other, as that influence is exerted by christian or by atheistic leaders and rulers? And, indeed, as the natural result in the end, shall these millions themselves—the people *generally*, be characterized by holiness or sin, for it is not to be supposed that the moral aspect of the nation can remain stationary, that the proportion between the pious and the irreligious can long continue the same as at present. All history

proves that nations, if they do not advance in the knowledge of God and in religion invariably retrograde. The numbers of the good increase faster in proportion than those of the wicked, or else the reverse is the fact. Shall the far greater part, then, of this vast population be actuated by principles, which will work alike the temporal wretchedness, if not the downfall of the nation, and the infinitely greater evil of the soul's ruin? Or, shall they be under the control of principles, which will promote their personal and social happiness, from the security of the government, give permanency to their institutions, and prepare their souls for the eternal life revealed in the gospel? This we repeat, is the solemn question to be determined, respecting a country more full of promise than any other; and the very proposal of it may serve to convince us, of the paramount importance of seeking and cherishing a ministry, which, by its learning and weight of character, by its purity and piety, shall, as the chief instrument under God of diffusing true knowledge and religion, commend itself through every coming age to the affections, and be sustained by the prayers of a redeemed people.

6. We may finally contemplate the *relation, which sound learning, on the part of the ministers, bears to the character of the religion which will be embraced through their influence.* That religion, both as to its nature and manifestations, we may confidently expect, will be of the purest and most attractive kind. We might trace the historical evidence in favor of a *learned* ministry, when it has acted up to its high spiritual obligations, showing the character of the piety produced under its labors; but time will not permit the investigation. The nature of the case, however, will convince every impartial observer, that a ministry enriched with sound knowledge, will be signally favorable to the purity of religion. It will *interpose an effectual barrier to mere religious excitement on the part of the people*—mere animal feeling, on a subject eminently demanding calm and serious reflection. The sway of blind passion, and indiscreet, unreflecting zeal—the scenes of turbulence and frenzy, which ignorant and headstrong men in the sacred office oftentimes countenance and delight in, have inflicted an unspeakable injury on genuine christianity. The proper antidote to such an evil, is evidently to be found in a learned, as well as pious ministry. Under its influence, feeling will be excited, but not that which is indulged at the expense of sobriety and reason. Such a ministry also will *operate with fatal effect, against bigotry and intolerance in religion*; since nothing generates a more catholic spirit than large and comprehensive views, and an accurate acquaintance with the varieties of human character and human opinions. Nor will freedom from bigotry, in this case, be

identified with indifference to truth. Pastors who are able to feed their people with knowledge and understanding, while they inculcate the importance of truth, will also discriminate between that which is essential, and that which is circumstantial. A range of general learning, as well as a knowledge of the bible in the preachers of religion, will also prepare them to *detect the various mistakes and heresies which have infested the church of God, and in the belief of which, so many have passed their probationary life in fatal security.* Their ministrations, unlike those of smatterers, will naturally tend, through the discrimination to which the pursuit of knowledge accustoms them, to dissipate those impressions, in almost innumerable forms, by means of which the appearance of religion is often mistaken for the reality, and the soul cheated of heaven. The substantial cultivation of mind which we recommend, will, in connection, with devoted hearts likewise fit the ministering servants of Christ, in the most effectual manner, to *train up their people, in a course of christian holiness to the end.* By unfolding new and interesting relations of truth, by bringing fresh and powerful motives to bear on the conscience, and by adapting their instructions to the wants of their hearers, they will be able to carry their people forward in the divine life, and to build them up on their most holy faith.

In respect to the manifestations of religion, in the hearts and lives of its true professors, the peculiar features it will be apt to assume, under the teachings of such a ministry as has been described, we may say, that they will correspond in some due degree, with the elevation of true christianity. This we may expect will be the case, since the glory of this system is best seen as developed in the exercises of intelligent minds, and since an enlightened ministry will diffuse intelligence among the people. No degree of education or intellectual eminence, indeed, can essentially elevate religion, as it is itself essential greatness, being an emanation of the divine mind, and bearing the impress of the divine purity. But it may be made to appear with a still nearer resemblance to its real dignity, through the medium of intelligence and education. This is a recommendation of christianity by no means unimportant, in as much as unbelievers and men of the world, are disposed to view it through the defective medium of religious profession, rather than in the light of its own divinity. They might the sooner be convinced by its truth, if they witnessed a manifestation of religion more nearly accordant with its native greatness. Still they are without excuse for neglecting it. Even in most imperfect exhibition it is great. In the lowliest condition in life, it raises the mind of its possessor above the state which is common to it. We may enter the humblest abode in the most ob-

scure corner of our land, and if we meet there a child of God, we shall see one, who has an extent of views and an elevation of character, limited indeed, yet far above the walks of life in which he is accustomed to move. We confess that we have been delighted with such exhibitions of piety; nor, if we may allude to an individual case, shall we ever forget the affecting incident, of a poor woman struggling with the difficult respiration of a fever, who, in conversation, with her pastor, informed him, that she had at times called in a friend to read the bible to her; for said she, "it helped me to breathe better." What a eulogium on the bible, and how well did she understand her obligations to that book! Such touches of nature or rather of grace are perfectly convincing to us, and they might be to every mind. Still there are those of a higher order; and they will doubtless both be multiplied among us, as pure christianity is preached by holy men, who shall possess the knowledge by which it is most effectually enforced, carrying its light and elevation into the abodes of the unlettered and obscure, while it sits with peculiar grace on the more educated and refined classes of society.

ART. VI.—FISK ON PREDESTINATION AND ELECTION.

A Discourse on Predestination and Election, preached on an especial occasion, by WILBUR FISK, D. D. Published by request. Springfield: A. G. Tannatt, printer. 1831.

THE author of this discourse is extensively known to the public, from his able efforts in the cause of temperance, and the liberal feelings with which he has united with christians of other denominations in those plans of benevolence, which call upon all to renounce their sectarian jealousies; as well as from the important office he for some time filled, of an instructor in the institution of our Wesleyan brethren at Wilbraham, and the more conspicuous station to which he has recently been elevated, of presiding over the college, which they have established in this State.

A discourse from such a person, on the doctrines of predestination and election, conducted with much plausibility, and bearing upon it the rugged aspect of controversy with those of his brethren whom he calls calvinistic, will, doubtless, be read and have its influence. In our station of public journalists, who aim "to merge all local and sectarian preferences, in a catholic endeavor to vindicate the truth,"* we feel ourselves called upon, therefore, for the

* *Christian Spectator*, Vol. 8, Preface.

truth's sake, to enter into a free and friendly examination of the author's reasonings, and a full and frank expression of our own views, on the subjects embraced in this discourse.

In a brief introduction Dr. Fisk states, that only a concise view of the subject can be expected from him, suited to the present state of the controversy. He then expresses a hope, that the subject may be investigated by him in the spirit of christianity, and proceeds immediately to examine I. Predestination in general, and II. Predestination, in its particular relation to the doctrine of election. On the subject of predestination in general, he first offers a statement of his own views, and then presents the ground of the controversy, which he and his brethren have with the calvinists. This part of the discourse, as it is the basis of the discussion which follows, deserves an attentive consideration; and we shall therefore lay it before our readers.

By predestination, we understand an efficient predetermination to bring about or accomplish any future event. But as God alone has knowledge to comprehend futurity, and power to direct and control future events, predestination, in a *proper* and *strict* sense, can only be used in reference to him. And with respect to God, predestination is that efficient determination which he has maintained from eternity, respecting the control, direction, and destiny of the laws, events, and creatures of the universe. That God hath a predetermination of this kind, there can be no doubt, and therefore, on this fact, there can be no dispute. But the ground of controversy is, the unlimited extent to which some have carried this idea of predestination. Calvin, on this subject says—"Every action and motion of every creature, is governed by the hidden counsel of God, so that nothing can come to pass, but was ordained by him." The Assembly's Catechism is similar—"God did, from all eternity, unchangeably ordain whatever comes to pass." And Mr. Buck defines predestination to mean, "The decree of God, whereby he hath, for his own glory, foreordained whatever comes to pass." With these definitions, which, it is seen, are the same in substance, agree all the calvinistic divines in Europe and America. To this view of predestination, others, and we confess ourselves of that number, have objected. We believe, that the character and acts of intelligent beings, so far at least, as their moral accountability is concerned, are not definitely fixed and efficiently produced, by the unalterable purpose and efficient decree of God. Here therefore we are at issue. We believe, with the rigid predestinarians, that God hath fixed the laws of the physical and moral world, and that he hath a general plan, suited to all the various circumstances and contingencies of his government; but that it is no part of this plan, efficiently to control and actuate the human will. p. 4.

Now according to this statement, the view of predestination which Dr. F. admits, is a determination of God to produce a given result by his *own immediate* and *efficient* energy. No result which is not thus produced, can in Dr. F's view, be the object of a divine purpose. That there is a predetermination of God of *this*

kind, he admits; and thinks, truly enough, that no one will dispute it. Every one who believes, that God has created the world,—that he has wrought miracles, on the earth,—or that he institutes and upholds any laws of providence by his energy; will admit that he is voluntary in exerting this agency, or that he follows the determinations of his own will. How far Dr. F. would extend his view of this agency of God, he is not explicit in stating. He *is*, however, so far explicit, as to except from it those volitions of moral agents, for which they are accountable. And according to his declaration, this exception forms the very ground of the controversy. In other words, (for we can affix no other meaning to the position in which he has placed the controversy) the point at issue between him and the calvinists respecting predestination, turns on the question, *Whether God does or does not PRODUCE by his efficient energy, those volitions of moral beings, for which he holds them accountable?*

Now, if Dr. F. wishes to show, that God does *not* create the volitions of moral agents, he has our hearty consent, and, we trust, that of the great body of calvinistic divines in Europe and America. But we do totally object to his confounding the fact of God's foreordaining the voluntary actions of men, with this or any other *solution* of that fact, or theory as to the *mode* in which it comes to pass. The *fact* itself does not depend upon the correctness or incorrectness of any or all of the theories or solutions offered for its explanation. If this fact is an obvious deduction of reason, and plainly attested in revelation, then every reasonable being, and every believer in the scriptures is under a solemn obligation to receive it; nor is the obligation avoided by showing that a given mode of accounting for the fact cannot be true. Calvin may have failed, Arminius may have failed, the supra and sub-lapsarians may both have failed, in the explanation which they have given of the fact, and yet the fact remain untouched,—a reality demanding the belief of all. Now, obvious as this truth is, it seems to be entirely overlooked by almost all opposers of the doctrine of predestination and election. They deny the *fact* of a divine predestination of all events, and election of persons to salvation. To this denial of the fact, we object. They instantly rest their denial on the ground, that the *explanations* given of the fact by calvinists, are not sustained by the scriptures, and are inconsistent with other known facts and principles. Now suppose all this to be true. Suppose the explanations in question do not correctly account for the fact. What if Calvin or any other human writer has advanced an incorrect solution, or theory on the subject; shall our brethren on this account deny the *fact*? Let them rather, we would say,

advance such solutions themselves, as in their view are correct, if they please, but still hold up the revealed FACT before an unbelieving world.

We regret, that Dr. Fisk has not taken this course. We deeply regret, that a man of his character and standing, should come before the public with an attack on the faith of a large part of the christian community, conducted in a way so obviously erroneous and unjust. But since he has chosen to do this, it remains for us only to point out, in a spirit of meekness and christian forbearance, the errors into which we think he has fallen. Our first remarks, then, shall be directed to his definition of predestination, and his statement of the point at issue between him and those whom he opposes.

1. On Dr. Fisk's principles, it is impossible for God, to use the *voluntary agency* of any creature, to accomplish any valuable end in his kingdom, and yet leave that creature *accountable* for his conduct! For it is the very foundation of Dr. F's scheme, that the predestination or purpose of God, is always an *efficient* purpose, carried into operation, by His *own* direct agency. Of course, God's purpose to use the voluntary agency of any creature for a benevolent end, is an *efficient* determination to produce that agency by His *own* energy. But Dr. Fisk maintains—and we think truly—that any act of a creature brought into existence by the mere *efficiency* of God, cannot be an *accountable* act. On his principles, therefore, it is demonstrably certain, that God cannot purpose to use—and of course cannot use—the voluntary agency of any creature to accomplish a valuable end in his kingdom, and yet leave that creature accountable for his conduct! What then are the consequences? A creature of God, by his voluntary agency, accomplishes some benevolent end in the divine kingdom. One of two things now is certain. Either God did not *purpose* to confer that good through the agency of this creature, or else His purpose, being (on Dr. F's principles) *efficient*, the volition of the creature to do the good was efficiently *produced* by God, and of course is not an accountable act—is not *praise-worthy* or *rewardable*! Which side of the alternative will Dr. F. choose? Will he say that we owe no thanks to God, for blessings conferred upon us in His kingdom, through the voluntary agency of our fellow-beings? But this he *must* say, if he denies the existence of any *purpose* in God as to our thus receiving these blessings; for what thanks are due, where there was no purpose to bestow good? Will he say then, that no gratitude is due to our fellow-men for benefits which they freely confer upon us—that they are neither accountable beings, nor praise-worthy for their conduct?

But this he *must* say, (on *his* principles) if he admits a *purpose* in God on this subject ; and such a purpose we have seen, he cannot refuse to admit, without robbing God of his glory. Thus, Dr. F's definition of predestination or purpose, when carried out on either side, ends in the *reductio ad absurdum*—in conclusions directly contrary to the known state of things. It is therefore erroneous. There *can* be and *is* a purpose of God, which is not an *efficient* purpose. It embraces the voluntary acts of moral beings, without *creating* those acts by divine efficiency.

Let us now look at the subject as exhibited in well known facts. It was the purpose of God to confer on the gentiles, soon after the ascension of Christ, the privileges of the oracles of God, in the call of salvation. We believe that Dr. F. and our Wesleyan brethren will not deny this purpose, for they make great account of it in their explanation of the doctrine of election. But *how* was this purpose fulfilled, and the benefit conferred? The apostle Paul voluntarily devotes the vigor of his manhood to the toils and sufferings necessarily attendant on preaching among the gentiles the unsearchable riches of the grace of Christ, assisted by other friends of the cause ; and thus gentiles and Jews are called to have fellowship in the blessings of christianity. The efficiency of God in imparting revelation in the gift of tongues to the apostles, did not alone accomplish the conversion of the heathen. These gifts went not out to the nations without the men who were the depositories of them ; any more than the book, which is the depository of revelation at this day, goes forth to the heathen without the active agency of men. We ask then, whether Paul and his co-adjutors were not *praise-worthy* for choosing to go, and with all their heart, on this benevolent mission ; and whether the gentiles were not bound to thank God, not only for instituting a plan of salvation, adapted to their wants, but for actually sending the apostles to them with the gospel—the news of this salvation? Take another instance. It was the purpose of God to make an atonement for the sin of the world, by means of the death of Jesus Christ. How was this purpose accomplished? The answer is found in the scriptural history. “Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel were gathered together. For to do whatsoever thy hand and thy counsel *determined* before to be done.” Now this mixed multitude freely chose to have Christ put to death ; the Jewish priests from envy and hatred, the people to please their leaders, the magistrate for fear of a tumult and the displeasure of Cæsar, and the gentile soldiers to retain the favor of their employers ; and God was willing to let their volition be executed by leaving Christ, as he himself chose to be left, to their power. We

ask then whether, in fact, they were not employed in executing the *determination* of God, as voluntary beings, without His efficient production of their choice, and whether they were not at the same time, blame-worthy? Or take another instance in which we may suppose, for any thing to the contrary in the nature of the undertaking, that the voluntary agent in executing a good purpose of God, was either good or evil in his choice. God determined to build Jerusalem and the temple for the sake of Jacob his servant and Israel his elect. To execute this purpose he employed Cyrus, having designated him in prophecy. "He is my shepherd, he will do all my pleasure." In lending his authority and aid in favor of the rebuilding of Jerusalem, this monarch certainly acted of free choice. Whether he was praise-worthy or blame-worthy before God, would depend on the fact, whether his ultimate intention, in such an undertaking, was to honor Jehovah and favor his people, or to aggrandize himself merely. Now such facts, and a multitude of others, coincide with our reasonings above, from the nature of things, to show that Dr. F. is wrong in confining the purpose of God to those results which are produced by his immediate efficiency, and in excluding from it the volitions of men, for which they are accountable.

2. The view given by Dr. F., which supposes the controversy to turn on the question, whether God *efficiently produces* all things that come to pass, seems an unfair representation of the opinion of his calvinistic brethren. According to his statement, his readers could gather no less from it than, that his brethren consider God as *efficiently producing* the volitions of men. But surely that tenet has never been so generally maintained by calvinistic divines, that they ought to be charged as a body with the responsibility of its support. The quotation which Dr. F. gives from Calvin, may or may not imply such a tenet. But those who are called calvinists, have never subscribed to Calvin as the expositor of their faith. The quotation from the Assembly of Divines, however, deserves more consideration. The articles of faith prepared by that body, have been received by the presbyterian churches of Scotland and the United States, as the symbols of their faith, and are considered as expressing essentially the views entertained by the orthodox congregationalists of New England. Dr. F. has quoted from the catechism which that body prepared, but in their articles of faith, on the decrees of God, they say: "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." It is obvious

from this last qualifying phrase, that the assembly of divines meant to have it understood, that in holding to the divine foreordination of all events, they neither conceived it to be a just inference from this, nor admitted it as a tenet of their faith, that God *efficiently* produces all events. But perhaps Dr. F. will say, that in stating the ground of controversy, he was not so anxious to present the exact opinions avowed by calvinists, as to show, that the position itself, that God foreordains whatsoever comes to pass, must logically *lead* to the conclusion, that God efficiently produces all things; and that whosoever holds the one and denies the other, is inconsistent with himself. This he has said in effect in another part of the discourse. "We are often told, when we quote Calvin and his cotemporaries, that these are old authors; that modern calvinists do not hold thus, and that they ought not to be accountable for these writers. But the fact is, we make them accountable only for the logical consequences of their own doctrine. The whole system turns on this hinge, God foreordains whatsoever comes to pass." Now we totally deny that the divine efficient production of all things, is a necessary and logical consequence of the proposition, that God foreordains whatsoever comes to pass: and this furnishes the ground of our last objection to the author's statement of the controversy.

3. The predestination or *purpose* in question may be understood in a sense, which involves no such consequence, as that on which Dr. F. rests the controversy. The doctrine then may be stated in the following manner. *God determined that the events which take place, should take place in the very manner in which they do, and for the very ends.* For the sake of illustration, we will take an event, the choice of Adam, in which he first sinned, and fell under the displeasure of God. Does Dr. F. say that Adam *himself* made that choice, when he had the power to obey, and that *he* was the author of the choice and not God: so say we. Does he say, that the act of God in conferring existence upon Adam and placing him upon trial, did not *compel* Adam to the choice, and was not done *for the sake* of securing such a choice: so say we. Does he say, that God cannot therefore in *any* sense, have predetermined that choice, we reply that God—foreseeing with certainty, that Adam would freely act in that manner, if created and placed on trial—did still determine to create him and place him on trial; and *thus determined, that such an event should take place, and in just such a manner.* This certainly is predestination, "according to the counsel and foreknowledge of God." Or let the statement, that God predetermines all things, be presented in the following manner, which brings into view the distinction between the free agency of God and that of his creatures. *God deter-*

mines on his own works, foreseeing what results they will have on his subjects, for the sake alone of the good which lies among those results. Now the great difficulty which belongs to this subject, arises confessedly from the existence of sin. We ask Dr. F. then, whether he believes, that a God, who forbids *all* sin—who “would have *all* men come to repentance,” does yet *desire* or *prefer* the existence of sin, under his government? Why, then, did not He *totally exclude* it from a moral system? Does Dr. F. know that this *could* have been done by a *mere* intervention of divine power? He strenuously maintains that God is not the *sole* AGENT in the universe—that there is an entire and complete *cause* of moral action, lying out of Him, in the existence of a *free agent*. Such an agent, then, on Dr. F’s principles, has *power* to sin, notwithstanding any amount of influence which his Maker can bring upon him, short of destroying his freedom. Does Dr. F. know, can he prove, that of beings who have thus the *power* to sin, *any* moral system could have been formed, in which *some* of these beings *would not use* that power? Can he prove that the alternative presented to God in creation, was not this—*no* moral system, or a system in which *some* of his subjects would abuse the high prerogative of freedom, and *rebel*? Until Dr. F. can prove this, he must acknowledge that God might choose to create and place under moral government, the present universe of beings, (beginning with angels and then with men,) in preference to all others; as one in which He could do *the most possible* to check and restrain sin and redeem from its power, and could obtain *the largest possible* results of holiness and happiness. Now, would not the resolution to give such a good to creatures at the least sacrifice possible, be a good resolution? And would it not be in fact a *pre-determination* of all the events, which should transpire in his kingdom? In speaking here of the volitions of moral agents as *results*, we intend results, of course, which are not necessary and forced and to the agents themselves unavoidable, but which to God are *certain*, and, in the pursuit of His measures, not to be rendered otherwise. If Dr. F. should say that these results are not all chosen of God, as those which he *prefers* in themselves to their opposites, we are as ready as he to admit that in this sense they are not all chosen. We admit, that he determined on the system, not for *the sake* of the sin and misery in it, but for the sake of the holiness and happiness. Now, what objection has Dr. F. brought in all his discussion, against God’s foreordaining whatsoever comes to pass, in the sense now explained? And what ground has he furnished us to suppose, that he ought not to admit its truth? He does not deny, that God determined to create just such a system of moral beings, as compose the present universe, rather than any

other. He does not question God's decision, to administer over them his present system of moral government, rather than any other. He does not doubt, that God chose to establish the present laws of providence rather than any other ; or that God determined on these works rather than any other, in *foresight* of the results, and for *the sake* only of those results which are in themselves good. And yet all this, which plainly amounts to *foreordination*, implies no exertion of divine efficacy in the production of sin.

Such are our objections to the *statement* given by Dr. F. of the controversy which he and his brethren have with their calvinistic brethren, on the subject of predestination. The controversy is raised on the proposition that "God foreordains whatsoever comes to pass." In our opinion that proposition, (in the construction which we give to it,) conveys an important truth. For that truth only we contend. That truth is, that God in his eternal purpose respecting his own works, did in *fact* decide on what particular train of events should take place in his kingdom. And we contend, that Dr. F. in giving a denial to that proposition, slides over this important truth, or rather confounds it with another thing, which is the real object of his attack, and thus passes a condemnation upon it on unwarrantable grounds. When we say, that he confounds it with the real object of his attack our meaning is, that all his arguments or objections are in reality applicable only to other points, which can be separated and distinguished from this truth ; and that while, in their bearing on *those* points, his arguments are in our opinion of unanswerable force, yet in their supposed bearing upon the truth in question, they are of no weight at all.

Before we follow Dr. F. into the discussion, therefore, we will set the truth as we hold it, and the points against which we conceive all his reasoning is leveled, side by side.

The truth we would affirm is this, *that God, in resolving on his own works in eternity, predetermined the particular train of events, which should take place in his kingdom.* The points against which the reasoning of Dr. F. has force, and which alone that reasoning warrants him to deny, are these two : 1st. That God produces by his direct omnipotence the volitions of his accountable creatures, and 2dly, that he prefers the existence of sin (where it occurs) to holiness. Now we apprehend that it is easy to show, that the **FACT** which we affirm, viz. God's predestination of all things, is entirely distinct from these two positions ; that it does not at all involve them ; and that it can consistently be affirmed and maintained, while these are denied.

As to the first of these points, then, viz. divine efficiency, the *fact* that all our actions are predetermined by God, may be just as distinct from any direct *efficiency* of his in producing them, as any other fact is

distinct from the particular *causes* on which its occurrence depends—just as distinct as the *purpose* of any intelligent being is from the *manner* of its accomplishment. Before Dr. F. is authorized to confound the *fact* in question (viz. divine predestination) with a particular *manner* of accomplishing it (viz. divine efficiency) he must first show that God is *unable* to render the event certain except in that particular manner, to wit, by a direct act of his omnipotence, without the intervention of second causes. This he has not done and never can do; and therefore all his reasonings about divine efficiency are totally irrelevant to the point at issue.

Dr. F. will not deny that God is able to create or uphold such a cause of action out of himself, as an *intelligent and voluntary AGENT*. Nor will he deny, that God can exert some *influence* over such agents through those laws of providence and of moral government, which He may institute. Admitting this, then, he cannot deny that God has a *choice or purpose*, as to what *particular* system of such agents He shall create, or what particular mode of providence and moral government He shall institute; and of course he cannot deny, that God may in *this* manner determine, what events shall actually occur in his kingdom, without *producing* the volitions of his moral subjects, by any direct and immediate acts of his creative omnipotence. Thus the truth we have stated, viz. that God, in his eternal purpose concerning his *own* works, predetermines the particular train of events, which shall occur in his kingdom, can be maintained without at all involving the obnoxious position, that God irresistibly produces the moral acts of his subjects, by his direct or creative efficiency. Nor does a refutation of the latter doctrine lead in the least degree to the denial of the former.

As to the second of the above positions, viz. 'that God prefers the existence of sin where it occurs to holiness in its stead,' this too is totally distinct from the truth we maintain respecting his purposes; and is by no means a necessary consequence of that truth. The *fact*, that a being has purposed the existence of a particular event is one thing, the *reasons* for which he thus purposed, are entirely another. We may know the existence of the *fact* with absolute certainty, either from the nature of the case, or from his own unequivocal declarations, and yet be unable even to conjecture the *motives* of his decision. There is one case indeed, in which the existence of a *particular* reason is necessarily implied in the existence of the fact, viz. when no other reason *can possibly* exist. In that case, the reason and the fact must stand or fall together; if we hold to the fact we must admit the reason. Now this is the case, to which Dr. F. wishes to reduce his opponents. But to do so, he must prove the preliminary fact; he must show, that no

other reason *can possibly* exist, except the one into which he attempts to drive us—that God's *preference* of sin in a moral system, is the only *POSSIBLE* reason, for which He *could* have purposed to permit its existence. Can Dr. F. prove this? Can he prove the reason to be any other than this, that God could not exclude *all* sin from the universe, and yet have a moral system? Dr. F. has not even attempted to do it. Let him prove then the truth of this gratuitous *assumption*, on which his whole argument is founded, and he may then, with some show of reason, maintain that a purpose on the part of God to admit sin into the universe, necessarily implies His preference of the existing amount of sin to holiness in its stead.

God, then, for any thing that has been shown to the contrary, may have predetermined the existence of the sin which now takes place in his kingdom, not for the reason that he *prefers* sin (where it occurs,) to holiness in its stead, but simply for this reason, that he chooses to do the most he can for the good of a moral system—to prevent sin and promote holiness, to the greatest extent possible in such a kind of system. Sin, where it now occurs, may be regarded by him as an evil, and only an evil, and yet (as an evil unavoidable as to His prevention, in a moral system,) it may be reduced to the least possible limits, and overruled in the best possible manner. In reducing an unavoidable evil to the least possible limits, and overruling it in the best possible manner, therefore, God would show that he prefers, not the existence of sin, to its non-existence, but simply its existence to the non-existence of a moral kingdom; and its existence where it is in such a kingdom, rather than any where else, as being *there* the least possible evil, and overruled in the best possible manner. Thus God may have foreordained the existence of the present universe, (though involving a certain amount of sin,) with the sincere and real preference, that the subjects he creates, should obey his laws rather than transgress. Nor can the foreordination of God, with respect to the universe, be shown to involve the position that he prefers the existence of the sin, which takes place, to holiness in its stead, on any other ground (as we said before) than the mere *assumption*, that He can prevent all sin in such a kind of universe. Those calvinists who yield to this assumption, and affirm that the Father of all voluntarily introduces into the system the sin which he could prevent, do, in our opinion, embarrass the present doctrine with the unavoidable inference (urged by Dr. F.) of the *insincerity* of God in the public expression of his will, made to his whole kingdom in his *LAW*. There was, on this assumption, no *preference* on the part of God, expressed in the law he gave to the angels in heaven, that they should *all* continue his loyal subjects—no *preference* in the law given to Adam that *he* should

continue to obey—none at all. They who will clog the doctrine of God's purpose concerning the universe, with this unwarranted assumption, are fully met by Dr. F.; and against their explanations, we allow his reasoning to have unanswerable force. But we are not of that number.

We are now prepared to follow Dr. F. into the course of reasoning he has pursued, and by which he attempts to refute the proposition, that God has predetermined all things. His plan is to canvass, first, the arguments by which that proposition is supported by its advocates, with the design of showing that they are inconclusive; and then to advance his own objections in the way of refutation. The arguments which he canvasses are derived from the foreknowledge of God, the necessity of a divine plan, and the testimony of the scriptures.

The foreknowledge of God, calvinists have urged, implies predestination. For how can God know, that an event will really come to pass, unless He has in some way determined that it shall come to pass? Let us hear how Dr. F. disposes of this argument.

"To this idea [of his predetermining in order to foreknow] there are insuperable objections. Prescience is an essential attribute of the divine nature. But a determination to do this or that, is not essential to the divine nature. For aught we can see, God might determine to make a particular planet or not to make it, and in either case, the perfection of his nature is not affected. But *to know*, is so essential to him, that the moment he ceases to know all that is, or will be, or might be, under any possible contingency, he ceases to be God. Is it not absurd, then, to say the least, to make an essential attribute of Deity, depend upon the *exercise* of his attributes?—the divine prescience depend upon his decrees and determinations? It would seem by this argument, that, if not in the order of time, at least in the order of thought, and in the order of cause and effect, the exercise of an attribute preceded the attribute itself; and in short, the attribute must be exercised, as a cause to bring it into existence! To this monstrous conclusion we are led by following out this argument. And connected with it is another equally monstrous and absurd. If God must predetermine events in order to know them, then, as the cause is in no case dependent on the effect, the decrees of God must be passed and his plan contrived, independently of his knowledge, which only had an existence as the effect of these decrees. What must be the character of that plan and of those decrees, which were formed and matured without knowledge, we will not stop to examine, for the idea borders too closely upon the ludicrous, to be dwelt upon in a serious discourse. And yet I cannot see how this conclusion can be avoided, reasoning from such premises."—pp. 5, 6.

But is there not an obvious fallacy here? Dr. F. rejects the argument because he thinks he discovers in it, the monstrous absurdities, that the knowledge of God is originated by the exercise of his will; and that the determinations of his will are made inde-

pendently of all knowledge and wisdom. But to us it appears, that the whole absurdity lies on his own part, in confounding the *foreknowledge* of God, spoken of by the calvinists, with God's attribute of *omniscience*. The knowledge of all things *possible*, (including of course the present universe as a thing possible,) must indeed have necessarily pertained to God from eternity, as an essential attribute of his being, independent of his will. This is the divine omniscience. But the simple question on which the argument turns, is this: Whether his foreknowledge of given events, not merely as *possible*, but as those which will *actually* take place, does not depend, in some way at least, on the determinations of his will. We acknowledge, that his foreknowledge of events does not imply the determination to *produce* them all by his direct omnipotence. We allow that he can create free agents, who are to be the authors of their own actions—whose actions, under given circumstances, he can foresee with certainty, by his attribute of omniscience. But the *foreknowledge*, that such and such actions of moral agents are to take place, implies, at least, that God has *determined* to create and *uphold* such agents, and to administer such a providence, as will place them in the given circumstances at the given time. For instance, God foreknew, that Adam would commit the particular sin he did. But did he, by his original and necessary attribute of omniscience, know that Adam would exist, at any rate, whether He determined to create him or not? Did he know, that Adam not only would exist, but would exist in the particular circumstances of his trial, whether He *determined* to place him in Eden and prohibit him the use of the tree of knowledge, or not? If not, then these prerequisites to that free act of Adam, must have been *purposed* by God, before he could view that act as an absolute certainty, or could have *absolute* foreknowledge that, it would take place. Such knowledge in God, therefore, affords conclusive proof that, in the sense we have attached to the proposition, God predetermines all events. And if the distinction is taken into view, which theologians have very justly made, between the boundless knowledge, which God necessarily has of all possible things, (*scientia intelligentiæ*); his conditional foreknowledge of what given free agents under given circumstances, will voluntarily do, (*scientia media*); and his *absolute* foreknowledge of what the beings, who compose an existing universe, will actually do, (*scientia visionis*); it will be seen that no such absurdities follow from the argument, as Dr. F. pretends. For,—while the perfect vision, which God has of what is *actually* to take place in his kingdom, must depend on the *purpose* he has formed concerning his own works of creation and providence,—this by no means implies either, that he did not originally, necessarily, and independent of any purpose re-

specting the universe, possess the power of boundless intelligence and foresight ; or that he did not employ these powers, and take counsel of them, in laying out the plan of his works.

We come now to the second argument which Dr. F. examines, founded on the *necessity of a divine plan*. The perfections of God require, calvinists have argued, that God should have fixed on a definite and unchangeable plan, before he began his works ; and not have left it undetermined in what manner he should proceed, and what should be the results of His government. Dr. F. attempts to dispose of this argument by alledging, that, although God has a plan, it is such as does not necessitate the volitions of moral and accountable beings. His language is the following :

“ We acknowledge and maintain that God has a plan, one part of which is, to govern his responsible subjects without *controlling their will*, by a fixed decree—to punish the incorrigible, and save those who repent and believe. A perfect God, whose eye surveys immensity and eternity at a glance, and who necessarily knows all possibilities and contingencies, all that is, or will be, can perfectly arrange his plan, and preclude the possibility of a disappointment, although he does not, by a decree of predestination, *fix all the volitions and acts of his subjects*. Even in human governments, where the rulers can have no knowledge of the individuals who will transgress, or of the nature and extent of the transgressions, the principles and plan of government undergo no change, to accomodate themselves to the contingent acts of the subjects. How absurd then to suppose, that the Allwise Ruler of the universe will be subject to disappointment, *unless he predestinate the transgressions of sinners, and the obedience of his saints !*”

But if God has a perfect plan of operations, which he has arranged with infinite knowledge, and which certainly precludes all “ *disappointment*,” and if he has purposed to go forward with that plan, for the sake of the good results attendant on it, then it follows most clearly, that, (in the sense so often explained by us,) he has *predetermined all events*. Nor do the great body of calvinists believe, more than Dr. F., that it is any part of his plan to fix or control the volitions of his responsible subjects, in any way which infringes on their liberty or deprives them of the power of choice, or which prevents them from being the authors of their own volitions. His plan is to have a moral kingdom, and to regulate the acts of his providence and moral government over it with reference to its highest welfare. We ask then, could not God, from *eternity*, foresee just how to begin and go on, in the best manner, at every step, with such a kingdom ? If so, then he could resolve on that plan in eternity ; follow it, undeviatingly, in time ; and yet leave his moral subjects just as free and unnecessitated in their acts, and His acts of moral government, in rewards and punishments, just as much conditioned on their conduct, as if each step of his providence were

first resolved on at the time it is taken? Dr. F. certainly will not deny this. But this is *foreordination*.

The scriptural testimony is next examined by Dr. F. And here he attempts to show, that there is nothing in this testimony, which implies either that God necessitates the volitions of his subjects, or that he produces their sin. No more in his view is meant, than that God performs his own works according to his own counsel. Instead of its being any work of His, to bring about and procure the wickedness of the wicked, God simply overrules the results of their wicked actions; or else, for their previous wickedness, judicially leaves them in his anger to harden themselves, or to be deceived and hardened by other wicked agents. To all these remarks, neither we, nor the great body of calvinists, at home or abroad, can have the slightest objection. They coincide entirely with our views. But we see not how, by this explanation, Dr. F. avoids the doctrine, as we have stated it; and as we think it is supported by this testimony. "If it pleases Him," says Dr. F., "to form his moral government, so as to leave the responsible acts of his subjects, unnecessitated by his decree, this he will do, for 'he will do all his pleasure.'" True. Suppose then it was his pleasure to do this—to create his present kingdom, and govern it in the best manner, in foresight of the actual results, or the actual conduct of his creatures. Does not this purpose *predetermine*, that the actual events of such a kingdom will certainly *come to pass*, in precisely such a manner, and for precisely such ends, as he foresaw would be secured, by carrying on these works of creation and providence? We deem it unnecessary, therefore, to examine the particular testimonies of scripture, as the whole objection which Dr. F. urges against the testimony, lies not against the fact, of a *predetermination of all events*, as we have asserted it; but merely against such a mode of *accounting* for the fact, as we deny to be true; viz. divine efficiency in the production of sin, and God's preference of sin to holiness in its stead.

The remarks just made will prepare our readers to anticipate the manner, in which we dispose of the *objections* made by Dr. F. in the next part of his discourse, to the doctrine of predestination. They are the following: that this doctrine makes God the author of sin; destroys the free agency and accountability of man; arrays God's secret decrees against his revealed word; mars, if it does not destroy, the moral attributes of God; puts a plea into the mouths of sinners to justify themselves in their sins; and leads to universalism or infidelity. All these objections, it will readily be seen, are (as we have already intimated) founded solely on two positions which some have involved in their explanations of the doctrine;—which Dr. F. and his Wesleyan brethren are determined shall be

connected with it;—but which we utterly deny are either essential to the doctrine, or ~~in~~ themselves capable of proof. But we will look at these objections a little more narrowly.

‘This doctrine,’ says Dr. F. ‘makes God the author of sin.’ But what is it to be the author of sin? Is it merely to be the creator of those free agents who do sin? Is it to institute those laws of providence or moral government, under which their sin takes place? Is it to resolve on their creation, and on going forward with that providence and government, in the knowledge that their sin will take place? To all these queries, Dr. F. must reply; No. For, all these unquestionable facts imply, that God confers on them in their creation the powers of free agency; and that He uses no influence in his providence or government, to procure their sin. Yet the doctrine in question, as we have already shown, involves necessarily, no *other* facts than these. But says Dr. F., some calvinistic divines expressly maintain, that God is the immediate and efficient author of the sinful volitions of his subjects. The number of such divines is extremely small; and we freely admit, that on them the charge falls in its full weight, of representing God to his kingdom as encouraging or procuring rebellion against his own laws, and directly preferring the existence of sin to its non-existence in his kingdom. Yet the charge lies not against the great body of calvinists, nor against the doctrine which they maintain, of the purpose of God. But says Dr. F. the modern and moderate calvinists, in denying the efficient agency of God in introducing sin, escape not from the consequence, so long as they hold the doctrine itself, that God purposes whatsoever comes to pass. But in what sense are we to understand the position that he purposes the existence of sin? Not necessarily in the sense of His *preferring* its existence in his kingdom to its non-existence. Not, that he takes any measures with the free agents he creates, for *the sake* of securing their rebellion. Not, that he ordered any dispensation of providence in heaven, or gave out any precept, there, for the *sake* of drawing off Lucifer and his hosts into rebellion. Not, that he gave law to Adam, or placed him in circumstances of moral trial, for the *sake* of securing his disobedience; or instituted the parental relation of Adam to his race, in order that he might involve them with him in sin. In affirming the doctrine of predestination, we affirm no more, necessarily, than that God, with the knowledge that these beings would sin in despite of

* We speak here more especially of his subjects beginning to sin; for as to the continuance of sin in those subjects who by rebellion have once arrayed themselves against God and his law, there are special considerations on which we wish to enter elsewhere.

the best measures of providence and government he could take ; purposed to create them and pursue those measures, not for the sake of their sin, but for the good which he nevertheless saw it was possible to secure in his moral kingdom. This would be a purpose, with respect to the existence of sin ; a purpose to *permit* its existence, rather than to have no moral system.

'But the doctrine,' says Dr. F. 'destroys free agency and accountability.' But what more is necessary to free agency, than that a being possess the powers of intelligence and choice ? Suppose it is certainly known by God, that such a being in certain circumstances, will choose in a given manner ; and suppose God determines to leave him to his choice under these circumstances : does it prove, that either the circumstances or the foreknowledge of God take away from him at all the *power* of choosing otherwise or the exercise of the power, at the time he wills or chooses ? But according to the doctrine in question, says Dr. F., the will is "irresistably controlled," "under the influence of a secret invincible power," the volition is "the result of God's propelling power." "He wills as he is *made* to will, he chooses as he *must* choose, for the immutable decree of Jehovah is upon him." Now all this is a radical error. Nothing more (touching freeagency) is implied in the purpose spoken of, than a *CERTAINTY*, *foreseen* of God, that if He creates and upholds that being, and pursues wise and good measures of providence, he (the being) will at a given time, *freely choose* in a given manner. The existence of such a certainty, Dr. F. will not deny. Where, then, is the difficulty (touching freeagency) of viewing such a certainty, as coinciding with the choice or purpose of God ? Why will Dr. F. insist, that this certainty changes its character, the moment it becomes thus coincident ; and must now be founded on irresistible, and invincible propulsion ? May not the purpose be simply, to give and continue existence to free agents, and to pursue the best measures for their welfare ?

'But it is a strong objection,' Dr. F. contends, 'to the doctrine, that it arrays the secret purpose of God against his revealed word.' This is indeed a strong and unanswerable objection to that *explanation* of the doctrine, which implies, that God prefers the existence of sin, to its non-existence in his kingdom. But that explanation, we have already shown, is not necessary to establish the mere *fact* of a divine predetermination of all events. The doctrine, as we have already shown, involves necessarily, no more than this, that God gives and continues existence to a kingdom of free agents, and uses the best measures for their spiritual welfare. His word is the real expression to such beings of his will respecting their actions. In that word, his preference is sincerely and

strongly expressed, that they should act only in that holy manner, which is necessary to their happiness. Such a law, we agree with Dr. F., will not authorize us to suppose, that He can ever infringe on those laws of moral agency, through which alone they are capable of obeying his commands; or that He will adopt in his government any other measures, than those which are adapted to secure the greatest amount of obedience. But if the best measures taken for this end, will not entirely prevent all sin in his kingdom, then it cannot be prevented by his taking other, inferior measures. If any of his subjects *will* not co-operate with his revealed will or law, but are resolved to resist it; still He most obviously has no will opposed to his law, though with a foresight of their conduct, he should purpose to permit their sin rather than dispense with the existence of a moral kingdom. The very condition of their existence as free agents, to whom he delegates the power of voluntary action;—puts it within their province to act in a holy manner, and beyond his province to *compel* such action by irresistible power. In deciding therefore to go forward with such a kingdom, (in foresight of all the actual results,) he lays before it a heart inflamed with *one* steady and intense will, respecting his holy law; a will that is pleased only when they comply with its benevolent demand, and that it is really offended and grieved when they refuse obedience. And this publication of his will to the intelligent and voluntary beings whom he creates, is one of those very measures which he adopts, as the best he can take, to prevent sin and promote holiness.

“But the system,” it is said, “mars, if it does not destroy the moral attributes of God.” If God holds men responsible for what is unavoidable—if he makes laws and then impels men to break them, and finally punishes them for their transgressions—if he mourns over the evils of the world and expostulates with sinners, and still he himself ‘impels the will of man’ to all this wickedness—where is his veracity? Where is his mercy? Where is his justice?” We say, let those answer such questions, if they can, who insist, in their explanation of the divine purpose, that God is the sole efficient agent in the universe; or who pretend to think it a monstrous absurdity, that God should make the absolute donation to other beings, of the power of choice; or who maintain that God preferred the introduction of sin into our system, as the necessary means of the greatest good, when it might have been wholly excluded by His intervention. They who will place the doctrine of God’s universal purpose on this ground, are well called upon by Dr. F. to show whether they can avoid the inferences which he urges upon them, viz. 1. That God was not actuated in the original

expression of his will with the *desire* to have *all* his subjects continue holy, or become so—which alone constitutes real veracity : 2. That in the punishment of the disobedient, he cannot be actuated by any real *displeasure* at them, for not avoiding sin, (since nothing but his efficient agency could make them avoid it,) or by any desire to prevent the *farther* extension of sin in his kingdom—which alone constitutes real justice : 3. That in saving the redeemed, he was not actuated by the desire to reclaim them from an evil which it lay with them to avoid, or which he had been sincerely *aiming* to prevent—which alone constitutes real grace. Nor can they find any shelter in resorting to the vain conceit of God's pursuing an *exhibitive* system before his kingdom, for its welfare. For an exhibition must be, not a mere *appearance* and show, but the development of a *reality* in order to be of any worth to his kingdom. And how can God exhibit veracity, justice, and mercy, but by speaking what is *really* true, and by performing acts of *real* justice and grace, towards those beings whose interests, (as individuals or a kingdom,) are consulted in *those* very deeds? But the objections now urged, lie not against the mere *fact* of a divine purpose, respecting the whole universe, but only the mode in which some have maintained this fact. For that fact can be fully maintained, on the ground, that the purpose was to confer on the beings composing his moral kingdom, the power of volition and choice, and to use ~~the~~ the best influence God could use *on the whole*, to secure the holiness and prevent the sin of such beings ; who themselves and not He, were to have *immediate power* over their volitions. Notwithstanding, therefore, His purpose has fixed the certainty of all the results as to his subjects, yet they are not *forced* results, which they have not the power to avoid, but consist simply in men's own voluntary sin or disobedience. And it is still true, that he, desires their obedience—that he is displeased with sinners for opposing his authority, when they had power to obey—that he is grieved with their folly, in thus destroying themselves—that he punishes in order still to convince his kingdom, that his will is truly with his law, and against the extension of sin or rebellion—that he makes an astonishing sacrifice to render the forgiveness of transgressing men possible upon their repentance, and (without *hindering* the return of any,) uses all the influence he can, without sacrificing a greater good, to induce them to return and secure their own salvation. And what is this but the perfect benevolence of God, breathing forth His desires in tones of the deepest sincerity ; wielding the sword of justice not for display, but for the protection of his kingdom ; and meeting the rebellious with a grace, that abounds to the full limits of wisdom and prudence !

The remaining objection which Dr. F. urges, that the doctrine

puts a plea into the mouths of sinners to justify themselves in their sins, and leads to universalism and infidelity, it might be shown, in the same manner, lies not against the mere *fact* of a divine purpose, but against that *a priori* explanation of the fact, which brings forward, as essential to it, that physical depravity, or that directly impulsive and efficient agency of God in volitions, which blots out the very idea of a moral agent, vested with the full power of choice, and able, (at the time of any given choice) to choose otherwise.*

* It may be useful to turn our attention for a moment to the nature of the reasoning here alluded to. The universalist does not (if we rightly judge,) derive his doctrine in the first place from the oracles of God, but rather from the attributes of God; and then labors to interpret the scriptures in accordance with his doctrine. The argument on which he relies as the real basis of his faith is the following. God, as infinitely benevolent, must be *disposed* to prevent sin with all its evils. God as omnipotent, *can* prevent sin in all his moral creatures; God therefore *will* hereafter prevent all sin; and thus render all his creatures happy forever.

The infidel reasons exactly in the same manner, and comes to the same conclusion. But, then, he has discernment enough to see that the scriptures contain the doctrine of future endless punishment. He, therefore, discards the divine origin of the book, as inculcating a doctrine so obviously false, and inconsistent with the perfections of God.

As a specimen of atheistical reasoning on this subject, a friend has put into our hands a card engraved in an attractive style, and said to have been printed in New-York, and extensively circulated, by a club of atheists in that city. It contains the following words, "*God either wills that evil should exist, or he does not. If he wills the existence of evil, where is his GOODNESS? If evil exists against his will, how can he be ALL-POWERFUL? And if God is both good and omnipotent, where is evil? Who can answer this?*"

Now it is manifest, that these several conclusions of the universalist, the infidel and the atheist, are all derived from substantially the same premises. If the premises are admitted to be true, the conclusion follows with all the force of absolute demonstration. The premises are briefly, that the permanent existence of evil is inconsistent with the *goodness* and the *power* of God. Hence the atheist infers, in view of existing evil and the want of evidence that it will ever end, that there is no omnipotent, benevolent being—there is no God. The universalist and the infidel maintain the eternal existence of evil to be inconsistent with the perfections of God, and hence infer, that ultimately all evil will be excluded from the system; the one explaining away the plainest declarations of the bible, and the other denying the divine origin of the book.

Here then the advocate of truth is bound to show, that there is a fallacy in these premises. Where then does the fallacy lie? The premises rest on two attributes of God, his power and his benevolence. As to his power, the argument assumes, that God can, by his omnipotence, exclude sin, and its consequent suffering, from a moral system. Those who admit this assumption, have therefore no plea left for the divine benevolence, except to assert, that "*sin is the necessary means of the greatest good;*" and that for this reason, it is introduced into our system, and will always be continued there, by a being of infinite benevolence. But can this be proved? Is this supposition consistent with the sincerity of God as a lawgiver, the excellence of his law, the known nature and tendency of sin and holiness, and the unqualified declarations of the divine word, that "*sin is the abominable thing which his soul hateth,*" that he "*would have all men be saved and come to the knowledge of the truth,*" &c. Can this be consistent with his actually preferring the existence of all the sin in the system to holiness in its stead? For ourselves, we must say, that we regard the success of any attempt to make men believe this, as utterly and forever hopeless. Our confident

We have noticed these objections in order to show that their whole force lies not against the fact of foreordination itself, but against those explanations of the fact, which are not essential to it. Thus we show that while those explanations are false, our Methodist brethren are not warranted, on these grounds, either to deny the fact themselves, or to insist that those who hold it, must hold it with these objectionable explanations.

We now come to that particular aspect of the doctrine of predestination, which relates to the *election* of those, who are redeemed and saved through Christ. And here we are brought to contemplate the situation of beings who have *already* transgressed the law of God; and have thereby brought upon Him the obligation to make good the penalty, if he would either be true to his word, enforce his law, or protect his authority and the interests of holy obedience in his kingdom. That election is an act of God, which respects men as being (in the order of nature,) previous to it, and already sinners, is obvious from all that is said respecting it in the scriptures. There is no election spoken of there, (at least in relation to the eternal destinies of men) but an election resulting in salvation—an election in Christ—an election ‘through sanctification of the spirit.’ But an election to salvation can be made only among those who are already lost; an election in Christ only among those

anticipation is, that universalism, infidelity and atheism in this land and through the world, will only go on to new triumphs, so long as their overthrow is left to depend on the truth of the position, that God prefers sin to holiness, in any of his moral creatures. We are thrown back then to consider the other branch of this argument, viz. the assumption that God as omnipotent can prevent *all* moral evil in a moral system. Is not here the fallacy? We know, that a moral system necessarily implies the existence of free agents, with the power to sin in despite of all opposing power. This fact sets human reason at defiance in every attempt to prove, that some of these agents will not use that power and actually sin. There is, at least, a *possible* contradiction involved in the denial of this: and it is no part of the prerogative of omnipotence to be able to accomplish contradictions. But if it be not inconsistent with the true idea of omnipotence, to suppose that God cannot prevent all sin in a moral system, then neither is it inconsistent with his goodness that he does not prevent it; since sin in respect to his power of prevention, may be incidental to the existence of that system which infinite goodness demands. It is, then, in view of this groundless assumption, concerning omnipotence, that we see the reasoning of the universalist, the infidel and the atheist, to be the merest *paralogism*, or begging of the question. The utter impossibility of proving their main principle, is so obvious that they can be made to see it, and we hope to acknowledge it. At any rate, until this mode of refutation be adopted, we despair of the subversion of their cause, by reasoning. By that mode of argument which assumes that God prefers sin to holiness, the main pillar of their conclusion, viz. that God can prevent all moral evil in a moral system, is conceded to them, and thus they are only confirmed in their delusions. When shall the defenders of the truth learn the difference between scriptural doctrines and groundless theories? When will they see, that a zeal for the one, leads them to attach truth to the other, and thus inadvertently to prepare the way for the worst of errors?

who, having sinned, need the sprinkling of the blood of Jesus, as their atonement; and an election through sanctification of the spirit, only among those who, having departed from God, need to be reclaimed and restored. For these reasons, we in common with the great body of calvinists, at the present day, reject the supralapsarian scheme of election. According to the sub-lapsarian scheme, which alone we adopt, God's election of individuals has reference to them as *sinner*s. It would, indeed, be a question for God to decide in eternity, whether to bring into existence at all, a moral system into which sin was to enter. The sub-lapsarian scheme supposes him to have decided to do so, for the sake of the *good* attainable in such a system. It supposes him therefore, to have decided, in his original purpose, to introduce a scheme of redemption, when the juncture which demanded it should arrive; and to apply that scheme to the greatest extent in his power, without sacrificing other and more valuable interests. And certainly the purpose to do this, would be a purpose to communicate a higher good to his kingdom than he could otherwise impart. And this, in our view, is THE PURPOSE OF ELECTION.

Having stated this as the groundwork maintained by the great body of calvinists, we now proceed to a consideration of that part of the discourse which relates to election. And we will begin with Dr. F's. statement of the controversy which he has with his calvinistic brethren on the subject.

Those who contend for predestination, as objected to by us, maintain that—"By the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death. Those of mankind that are predestinated unto life, God, before the foundation of the world, hath chosen in Christ, unto everlasting glory, *without any foresight of faith or good works.*" Others, and this also is our doctrine, hold that "God did decree from the beginning, to elect or choose in Christ, all that should believe unto salvation, and this decree proceeds from his own goodness, and is not built on any goodness of the creature; and that God did from the beginning, decree to reprobate all who should finally and obstinately continue in unbelief." Thus it is seen, from the statement of the two doctrines, that ours is an election of character, and so far as it relates to individuals, it relates to them only, as they are foreseen to possess that character; whereas the other relates directly to individuals, without reference to character. It is an absolute act of sovereignty—God elects them for no other reason or condition, than because he chooses. He makes no account of man's agency or responsibility, in this decree of election, but it precedes and is entirely independent of the character of the elect. p. 15.

On this statement we would remark,

1. The quotation which Dr. F. gives from the Articles of Faith, is incomplete, and in the sense given to it, unfair. The framers of that article did not intend to affirm, (as we suppose) that

the foreknowledge of God has nothing to do with election. The qualifying phrase, which they have annexed, should have been added, "without any foresight of faith and good works, as *conditions* or *causes* moving him thereunto." They did not mean to assert, that the faith and good works of none are foreseen, as the certain results of God's works of grace. They meant only (we conceive) that the works of the elect (though foreseen) were not regarded as *meritorious conditions*, deserving those interpositions in their behalf, which secured their faith, and thus secured their acceptance in Christ, as children of an everlasting adoption. But, surely, the faith and subsequent adoption in Christ, of certain individuals among the lost, were foreseen by God as the certain results of *His own works of grace*. And the good thus possible for him to secure to multitudes of guilty and lost beings, without forfeiting any other or any higher interest in his whole kingdom, was the very good which his benevolence (in its aspect of grace) chose to secure. In this way alone could he manifest the glory of his grace. If indeed the framers of that article meant to assert, that the foreseen result of his works of grace—a people rescued from sin, voluntarily devoted to Christ and forever zealous of good works in his kingdom, did not constitute any *motive*, in the view of His benevolence, to resolve on those works of grace, and thus to predestine the elect to bear the glorious image of his Son, we must indeed dissent, and take our station *toto e caelo* asunder from their position. For we believe that God is love;—that he is moved to carry forward his astonishing works of grace for *the sake* of the good he can thus bring to multitudes of the guilty and perishing in his kingdom. But we have no reason to suppose, that such was their meaning. The word "condition" which they employ, appears to us, (in the connection in which it is used) to import something done which is a ground of *merit*, which presents a *claim* to move God to perform his works of grace for the individual selected, rather than for others.

2. Dr. F. overlooks the distinction made by calvinists, between an election to *holiness*, and an election to *salvation*. The latter all calvinists admit to be conditional—to have a "reference to character." God has elected none to be saved, except on the condition, that they voluntarily embrace the gospel, and persevere unto the end. But the question is, How comes any man to *comply* with this condition—to *have* the character in question? Does not God secure that compliance; does he not elect the individuals, who shall thus voluntarily obey and persevere? Calvinists affirm that he does. The election unto *holiness* is the turning point of their system. They never speak of an election unto *salvation*, except as founded upon it—as presupposing God's purpose to secure the con-

dition of salvation, in the hearts of the elect. And if at any time, they speak of election as unconditional, they mean simply to deny, that God's choice is founded on any *desert* in the sinner. Now, carefully as calvinists have guarded themselves against misconception on this point, Dr. F. actually represents his brethren as holding, that in "election unto *eternal life*" (salvation) God has "no reference to *character*," and "makes no account of *man's agency*.*

As to the real point at issue, viz. Whether God does not select the individuals, who shall obey the gospel and persevere unto the end, it is a question of fact, to be decided by the testimony of the scriptures and the nature of the case. As to the *manner* in which this selection is carried into effect in regeneration, calvinists maintain that it involves no compulsion;—that it consists simply of those means (including the influences of the spirit) which God uses with sinners to bring them to the obedience of the truth. And we would only ask Dr. F. whether (in employing these means in the manner he does) God did not foresee what individuals would comply and be saved? We ask again, whether in *purposing* to employ these means in the manner he does, God did not purpose, that those individuals should comply and thus be saved? Now what is this but a personal election to salvation?

* As the first which occurs to us, we give the following passage from Dr. Wood's Letters to Unitarians, page 65, to show how utterly Dr. F. misrepresents his calvinistic brethren.

"We next, inquire whether the purpose of God respecting the salvation is *unconditional and absolute*. I know that in consequence of particular errors which have prevailed, it has been so represented by many of its advocates. But the language is certainly liable to be misunderstood, and ought not to be used without special care. Why should we employ words, which will not convey, truly and exactly, to the minds of others, the views which we ourselves entertain? Here, as before, I look at the divine conduct in saving sinners, considering that, as exactly corresponding with the previous divine purpose. And my inquiry is, —does God actually save sinners *unconditionally*? The first answer I give to this is, that God would never have saved them, had not Christ interposed, and made an atonement. This, then, is a *condition* of human salvation; it is the grand event, on account of which God forgives. But I inquire farther; does God actually save sinners, that is, forgive them, and receive them into his kingdom, without any condition *on their part*? The bible furnishes the answer. "Repent and be converted, that your sins may be blotted out." "He that believeth shall be saved." This is the uniform representation of the bible. The condition of eternal life *to be performed by men*, is repentance, faith, obedience. They can no more be saved, without these, than without the death of Christ. These conditions, it is true, are of a different nature from the atonement; but they are equally necessary. From this view of the subject, I come to a satisfactory conclusion. If God does not actually save sinners without conditions; he did not *purpose* to save them without conditions,—his purpose and conduct always agreeing exactly with each other. In his eternal purpose, he regarded the *same conditions*, and regarded them *in the same manner*, as he does now, when he saves. Clearly, then the purpose of God to save men cannot, in this respect, be considered as *unconditional*."

3. As to the use of the term *elect*, it is important here to remark, that in the scriptures it has a double application. Sometimes it is applied to God's choice or selection of the heirs of grace, in his eternal purpose. Thus Paul says, Eph. i. 4. "According as he hath chosen (ἐξελέξατο) us in him, before the foundation of the world." At other times, the term is applied to the *accomplishment* of that eternal purpose, by God's actually *gathering out* (ἐκλέγειν) his chosen from the world around them. Thus Peter addresses his brethren, 1st Epist. i. 2. "*Elect* according to the foreknowledge of God *through* sanctification of the spirit," &c. In this manner, the scriptural writers fix the attention of their readers, at one time on the divine purpose in eternity, and at another on its accomplishment in time, and apply to both the same term. Thus they teach us indubitably, that God's act of selecting a people by the influence of his spirit in time, cannot be separated from an eternal purpose respecting that act. The election whether *prospective* or *accomplished*, is to the divine mind still the same. Nor can we at all infer from the application of the terms *elect* or *election* to an act which takes place in time, that the election was not eternal in the purpose of God.

4. We deny, that the fact of God's electing particular persons to salvation implies, as Dr. F. states, that God has no *reason* for the election. This is, certainly, no necessary consequence of such a fact. And they who maintain the fact, (as he well knows,) deny such a position. The question is simply this: For *what* reason does God order his own works of grace for the conversion of sinners, in the particular manner he does, rather than otherwise? A short and scriptural answer to such a question would be; "so it seemeth good in his sight." A being infinitely disposed to do good—who is love itself—is hereby gratified. To his perfect benevolence, the present is seen to be the best mode, in which he could conduct his works of grace—in which he gives them the fullest scope possible without injuring other interests in his kingdom. He could not effect more, as a whole, to recover those who had destroyed themselves. He could not in any other way do that, which would bring a greater gain to his moral kingdom. This certainly is involved in the simple fact that a being who performs his works for *the sake* of doing good, prefers the existence of the present system—that in directing his Son, his Spirit, his angels, his reclaimed servants on earth, on their embassy of grace, he carries his efforts to recover the rebellious in his kingdom, to the full limits allowed him by wisdom and prudence. There are reasons, therefore, we hold, in the very nature of his moral kingdom, which render the plan of the works of grace which he now pursues the most eligible to infinite goodness. And is it *arbitrary* choice,

to resolve on doing the greatest good, which the nature of the case admits?

We are now prepared to follow Dr. F. into his subsequent reasonings, the general plan of which is to exhibit the proofs of his own positions, to answer the arguments in favor of unconditional election, and urge his own objections against it. And here we shall not consider the subject under that aspect, in which Dr. F. has placed the controversy; whether election is conditional or unconditional. But we have solely one question to try: Is it a *fact*, that God elects from the impenitent and unbelieving the individuals who repent and believe? The purpose of God to justify and adopt, as children, only penitent believers, we fully admit. But our question relates to another fact: How come particular persons to be believers? Does God actually in his government, induce persons to submit and believe? Does he do any thing which he foresees will actually secure the submission and faith of those very persons, who become submissive believers? In other words, the question is not whether justification is dependent on the existence of faith; but whether God by the dispensations of providence and grace, actually secures all existing faith? That he does, we hold to be a fact, and the great fact involved in what is said in the scriptures on the subject of election.

The first argument which Dr. F. adduces in favor of his position is the following. "The decree of election to salvation, according to the scriptures, is founded on the divine prescience. "Elect according to the foreknowledge of God, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ." "Whom he did foreknow, he also did predestinate, to be conformed to the image of his son." " p. 16.

These passages, we would reply, fully assert the *fact* for which we contend, that God elects out of our guilty race, the heirs of salvation. They declare also, that he does it, in that very way which we have already stated, viz. that God's foreknowledge of what would be the results of his present works of grace, *preceded* in the order of nature the purpose to pursue those works, and presented the grounds of that purpose. Thus Peter, when writing to the brethren who had received Christ, states as we should paraphrase the passage, that through the calls of the gospel which were addressed to them by the apostles, the Holy Spirit induced them to obey the will of God and to apply to Christ for the sprinkling of his blood, and in this very way, according to the foreknowledge of God, were they chosen to this happy state of spiritual obedience, and of participation in forgiveness through the blood of Christ. Thus too Paul, when he had spoken of all things under the present system of grace as conspiring for the welfare of them

that love God, refers to the fact, that such persons are "the called according to his purpose," and adds, as we should paraphrase the passage, "For, whom he foreknew," as the people who would be gained to his holy kingdom by his present works of grace,—in which result lay the whole objective motive for undertaking these works,—“he did, also,” (by resolving on those works,) “predestinate to be conformed to the image of his Son,” and by performing those works, he calls, justifies, and glorifies. Foresight then of the good results in sinners redeemed, which the present measures of grace if pursued would secure, is asserted to precede the *prospective* election of them in the eternal purpose of God, and the *accomplished* election of them through the influence of the Spirit. The passages therefore, while they fully maintain a personal election made by God, contradict alone that idea of it which considers the selection of particular individuals as the *first* thing in the order of nature; and not as the foreseen result of God’s using, with a world of sinners, the best means (including the influence of the Spirit) for their recovery.

Dr. F. next alledges that “the rewardableness of obedience or demerit of disobedience, can only exist with the unnecessitated volitions of a free moral agent.” But do calvinists maintain that the Holy Spirit *forces* the will? Do they deny that he regenerates through the truth, and by inducing the sinner to comply freely with the terms of salvation? They simply affirm that it is owing, in *fact*, to his influence, that impenitent sinners submit to God and accept of the Savior. His influences, then, (as they are actually employed) render *certain* the return to God, of all who ever do return. And if this is true, is it not likewise true, that God, (in thus employing his influences) *elects* the heirs of salvation; and that sinners themselves, voluntarily and as free agents, submit to his government and plan of salvation?

Dr. F. next adverts to “the cautions given to the elect, and the intimation of their danger and the possibility of their being lost.” But to this we reply, that the nature of men as free agents is necessarily consulted in the work of their salvation. These warnings hold up an evil, which believers are to shun if they would secure salvation. Such warnings, therefore, are employed by the Holy Spirit, as inducements by which he would secure their perseverance, and lead them to hold fast their confidence in Christ to the end. The only inquiry then is, whether it is a fact, that God does actually render certain the perseverance of those who believe. This fact is to be learned from other sources. It cannot surely be disproved by the mere fact, that *means* are adopted and employed by God, to secure their perseverance in faith. But Dr. F. replies, “the end was” in this case “fixed before

the means." We reply, that the end is secured *by* the means. The purpose of God to employ the means, with the certain knowledge that they would secure the end, is the only proper account of his purposing and fixing the end.

Dr. F's. next argument, that these cautions accord with christian experience, is met in the same manner and needs no other answer.

Dr. F. next quotes the passages of scripture which follow. "Many are called but few are chosen." "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." But what if these passages assert, that sinners are chosen *through* the calls of the gospel and *through* the influences of the Spirit? Does that disprove the fact, that they *are* chosen *of* God? Does he not use these means with the foreknowledge of this result, and for obtaining this result—of their acceptance of the call and belief of the truth and salvation?

These are the proofs Dr. F. adduces of his position, that election is conditional in the sense, that God does not himself elect the individuals who shall be believers in Christ and be saved. They are reasons, it will be seen, which go merely to show, that no sinners are actually elected but such as, under the system of gracious influence which God is carrying forward in our world, are actually induced to submit to the government of God—freely to take Him as their God, and choose his Son as their Redeemer, and rely on his Spirit as their assistant and guide in the way to heaven. But it will be seen from the explanation we have already given, that the purpose of election involves no more. It is the purpose on the part of God to carry forward his works of grace, such as they are, in the very manner he does, in foresight of the exact results they will have in inducing men to comply with the conditions of salvation and be saved,—a purpose adopted for the sake of obtaining the best possible results to his kingdom by the whole work of redemption.

Let us look, next, at the manner in which Dr. F. endeavors to dispose of the arguments, on which is rested the fact of a personal election to salvation. They who believe such a fact to be revealed in the scriptures, are wont to think they find evidence of it in passages which speak of predestination unto holiness. To this argument Dr. F. first adverts, mentioning as the prominent passages of this kind the two following: "He hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself." Eph. i. 4. "For whom he did foreknow he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he

justified them he also glorified." Rom. viii. 29, 30. On these passages Dr. F. remarks :

If these passages had an allusion to a personal election to eternal life, they would not prove unconditional election, "because," to use the language of another, "it would admit of being questioned, whether the choosing in Christ, before the foundation of the world here mentioned, was a choice of certain persons *as men merely*, or as *believing men*, which is certainly the most rational." This exposition must necessarily be given to the passage from the Romans, since those who were the subjects of predestination, were first *foreknown*. Foreknown, not merely as existing, for in this sense, *all* were foreknown, but foreknown, as possessing something which operated as a reason why *they* should be elected, rather than others. Foreknown doubtless as believers in Christ, and as such, according to the plan and decree of God, they were to be made conformable to the image of Christ's holiness here, and glory hereafter. p. 19.

In regard to the distinction between *men merely* and *believing men*, on which Dr. F. here relies, we would only inquire whether men become believers, independent of those works of grace, which reach them and induce them to believe. But let us look at the passages. The first, speaks of a prospective election in Christ, which brought down to its accomplishment in time, was a completed election in Christ. While God carried forward his system of operations to call men to Christ, Paul was actually led, and those Ephesians to whom he wrote who assumed the character of believers in Christ (v. 1.) were led to believe and obtain an interest in Christ, (v. 7, 11, 12, 13.) Their union to Christ is therefore, as we understand the passage, the very thing to which they were chosen, together with those spiritual blessings inseparably connected with union to Christ. (v. 3.) For this state of privilege,—with which they were graciously endowed, by the Father of the Lord—is expressly asserted (v. 4.) to be the fulfillment of a purpose, or prospective choice, formed before the foundation of the world. We would ask then whether they were actually in Christ without uniting themselves to him by faith ; and whether they united themselves to him by faith, independently of those influences which God employs to secure faith, and which he foresaw would secure *their* faith ? To this question, Christ himself, in his ministry, has furnished an answer. "No man can come to me except the Father which hath sent me draw him."—"All which the Father giveth me shall come to me." This choice of them in Christ is said, moreover, to have in view their being holy and blameless in love before God, as an everlasting character, (comp. chap. v. 26, 27.) Thus God is represented as having predestinated them through Christ to an adoption to himself, as children (v. 5.) who shall certainly have an everlasting inheritance (v. 14) in his holy

and heavenly kingdom. The passage, in our view, therefore, is an unanswerable testimony to the fact, that God, by deciding on his present *measures of grace*, chose from among the lost, the heirs of salvation. With regard to the passage from the epistle to the Romans, we have already expressed what we conceive to be its testimony. We will only add, that, according to the explanation of Dr. F., he cannot consistently deny the fact of the certain perseverance of all believers, since it is "a decree of God" (and he will efficiently fulfil his decrees, says Dr. F.) that "believers in Christ" are "to be made conformable to the image of Christ's holiness here and glory hereafter."

On the passage from Ephesians Dr. F. however, presents another interpretation, which he thinks is required by the context; viz. that the Ephesian christians were simply chosen to the external privileges of being God's visible covenant people, by the extension which Christ gave to that body in sending forth the gospel to the gentiles. But even allowing that this idea is included in this passage, (and we see no reason why we should exclude the fact that Christ calls sinners into union with his church when he calls them into an union with himself,) is not union to Christ here, a union of heart and not a mere *external* union, by a visible connection with his professed people? The apostle certainly addressed these christians as real believers (v. 1.) and it is manifest that he acknowledged none to be *in* Christ and adopted as sons of God but real believers. This appears from the full expression he has made of his views on the subject in another epistle—that they who "walk after the spirit," who "have the spirit of Christ," who "are led by the spirit of God," and they only, are "in Christ" and "sons of God."

Another argument in favor of the doctrine of election is derived from passages, which speak of salvation as depending on the sovereign will of God. Dr. F. attempts to escape the force of this argument, by alledging that the strongest passage of this kind, contained in the ninth chapter of the epistle to the Romans, relates not to a personal election to eternal life; but simply to the determination of God to elect the gentiles to the enjoyment of the *privileges* of the gospel and his *visible church*. We have no doubt, that the apostle has in view the great fact, which so interested his heart—the rejection of the Messiah by the great body of his countrymen—their consequent known rejection from being the people of God—and that act of grace in God, which extended the call of salvation to the gentiles, and acknowledged alike as his children, all believers in Christ whether Jews or gentiles. But he no sooner introduces this subject, by deploring the unbelief of his countrymen, than he raises the question whether the promise of God had failed, that he would take the children of Israel for his people.

In discussing this question, he makes a distinction between the *natural* descendants of Israel; and the people whom God *foreknew*, in making the promise to Abraham, would be prepared for glory, and whom He intended when he made the promise. On this ground he vindicates the faithfulness of God in fulfilling his word. He shows that the promise God made to Abraham respecting his seed, had reference not only to an election of a peculiar seed among his *descendants*, (chap. ix. 6—11, 24—26, xi. 1—7.) but also through Messiah, to an election out of the gentiles also of the same seed—i. e. of persons walking in the faith which Abraham had before he was circumcised, (chap. iv. 16, 17. ix. 24—26.)—and in doing this, the apostle, we maintain, does exhibit God as a sovereign, executing his own will in the very matter of selecting out of the lost, the heirs of salvation. We refer particularly to the declaration in the 18th verse: “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” In this declaration,—uttered as a general truth, and derived from what God had said to Moses and Pharaoh—the apostle, (as appears from the context) meant to reach the exact case of the hardened Jews at that day, and of the penitent Jews and gentiles, who had obeyed the calls of the gospel. He meant to show, that God in sending Christ to Israel, and the apostles to preach salvation both to Jews and gentiles, *foresaw* this very result of the hardening of the great body of the Jews, who should not believe; and foresaw also, the preparation of multitudes who should believe, both Jews and gentiles for eternal glory. And as a God who (though willing to signalize his retributive justice on the disobedient) was yet desirous of gaining multitudes to eternal glory, he resolved to go forward, and by doing so, harden whom he chose, and have mercy on whom he chose. We will follow the apostle from the *general* declaration, which we have now quoted, to its particular *application*, to the case he had in view. Aware that this naked statement of the sovereignty of God over his accountable subjects, might startle his readers, he introduces immediately the objector with his plea, “Why doth he still find fault? For who hath resisted his will or decree?” To this question, the apostle first replies, by rebuking the creature, who presumed to bring an accusation against God; reminding the objector, that he allows even a potter the right of disposing of his clay, in forming vessels for different uses. He then comes to the very facts at that day existing; and in language derived from the case of the potter, gives as we conceive, that statement of those facts, which at once shows, that God executed the purpose of his own will, and yet left his creatures free and justly accountable. “What if God, though willing to exercise his powerful vengeance, has [nevertheless, suspended judgment and] endured with much

long suffering, vessels of wrath that were fitted for destruction, (*καὶ ἵνα γνώσῃ*) and (has done this) that he might make known the riches of his glory on vessels of mercy, whom he has prepared beforehand for glory," i. e. us whom he hath called, not of the Jews but also of the gentiles. [will you say he has not the right?] We are presented then with this simple case. God knew, in sending the gospel to the Jews and gentiles, that many would refuse to hear the voice of Christ, would harden their hearts, and thus render the gospel a savor of death, by perverting the design of that forbearance which spared their lives. Yet, for the sake of extending mercy to those who he foresaw would be induced to comply with the call, he resolved to spare the lives of those who would thus resist, and present to them also the sincere call of his grace. Thus he exercised his sovereign will, in appointing those measures of grace, which he knew would issue in the hardening of some and the salvation of others. Now, in a case like this, where righteous vengeance, had it been inflicted, would have issued in the inevitable destruction of *all*, is that an *arbitrary* purpose which resolves on measures of grace, which will with certainty gain vast multitudes to his holy and happy kingdom for eternity? Have we not then here the fact of an election of *persons* to salvation? Will Dr. F. say that it is an election merely to the *privileges* of the church? But the called among the Jews and gentiles, to whom Paul refers, were in his intention, real believers, not hypocrites, or merely assenters to the truth. They are opposed to those who are hardened, who are vessels of wrath, who are fitted to destruction. They are vessels of mercy, and prepared for glory. Will Dr. F. say that some among those who were hardened at the *time* Paul wrote this, may have afterwards repented and believed? That may be, as it was the object of God in the measures then pursued, to *gain* vessels of mercy from among vessels of wrath. But will that prove, on the contrary, that any who became vessels of mercy and are destined for glory, will be lost? Will he say that the one party, were rejected on account of unbelief, and that the other stood among the number of God's people by faith? This is true. But then, these are the very persons who, *God foreknew*, (when he resolved on his works of mercy,) would be induced to believe, and whom in carrying forward those works, he *prepares* for glory. It was to *be* believers, and not *as* believers, that he chose them, under the guidance of his (*scientia media*) foreknowledge.

Now this particular case, which existed in the days of Paul, is the same essentially with the case in any place now, where God in his providence is employing a preached gospel and the various means of grace, to call sinners into his kingdom. Of any parish, or city, or household, where the means of grace are used; it may be said, with equal truth, that there are sinners against God, who

deserve his vengeance, but whom nevertheless (though fitted for destruction) he endures with much long-suffering. This too he does, for the sake of continuing the call of salvation, and gaining new subjects of grace. And though he knows who will pervert the means used with them, to their greater hardness and certain condemnation, he knows too who will hearken to his call and return to his heavenly kingdom by those means. And for the sake of the good of rescuing the latter, from endless ruin to the holiness of his kingdom, (though at the expense of the enhanced guilt and suffering of others, who would still have been lost,) he resolves to go forward with his measures of grace, and *thus* to harden the one and show mercy on the other, according to his sovereign will.

That we have rightly interpreted this passage, will appear also from the case of Pharaoh, whom Paul mentions, as an instance of God's doing his will in the hardening of the wicked. God sent to that monarch, through Moses, to demand the release of Israel,—foreknowing that Pharaoh would refuse. He determined on a series of plagues, each of which he knew would be ineffectual till the last. On this method of obtaining the release of Israel, God resolved, because he could thus obtain the greater good, of giving these impressive testimonies to the world, that he was the God of that nation; and that the prophets and the predicted Messiah, should appear in it. For this cause, God spared Pharaoh who deserved the vengeance of death on the first refusal. He might have taken a different course. He might have cut off Pharaoh and all the power of Egypt at one stroke, as he did afterwards the first born; but then there would not exist that clear testimony before Israel and the world, of his power and his presence with Moses. And no one can show that moral agents, with the feelings and in the circumstances of Israel at that time, could have been induced to follow Moses and receive his laws, and thus prepare the way for the Messiah and a full revelation of grace to the world, short of a series of such marvels and such dreadful visitations, on the sin of refusing to hear the voice of God through the prophet. Just so when God called on Israel, through the apostles, to own the crucified Jesus as the Savior of all them that believe. God knew that the great body were in such a state, at the time, that they would refuse and harden their hearts still more; but the measure itself, was such a one as he saw the cause of salvation in the world demanded to be taken, and to be taken at that time. He therefore resolved on taking it for the sake of the good,—“that he might make known,” etc. And who will venture to assert, that God could, at that particular stage of his works of mercy, have possibly taken any better step? And, though he foresaw the unbelief and hardening in Israel that was to ensue, through the offense their pride and self-righteous-

ness would take at a mission which set forth the claims of Christ, and admitted the despised gentiles into covenant with God, yet he *sought* not this evil; chap. xi. 11. He simply chose even at the expense of their hardening, to pursue his designs of mercy; chap. xi. 7—10. Yet if Israel themselves had hearkened to the Lord, if as the heart of one man they had renounced their pride before the Son of God, and entered with full soul into the promulgation of that message of salvation to a lost world, which they opposed; if their *πλήρωμα*—their full gathering to the Messiah—had then come, instead of their *ἥττημα*—their loss, or defection,—what would it have been to the world but a resurrection from the dead? chap. xi. 12, 15. But he foresaw that they would not, and that steps of providence, which were otherwise unnecessary, must be taken, in order to give the Redeemer a universal triumph over the obstacles to his designs of grace and bring a united world, in willing and obedient homage, at his feet.

We have dwelt much longer on this passage, than was necessary merely to defend our position against Dr. F.; but we have done it, because we think that it so very plainly supports that view of the sovereignty of God in election, which other truths of scripture and the plainest matters of fact seem to demand; and because we think that some, by seizing on the naked declarations of sovereignty, without taking the account of it given by Paul himself (v. 22, 23.) consider God, as selecting one and refusing another independently of their nature and state as moral agents, and the results which given measures of mercy, it is foreseen, if taken, will have upon them.

The next argument which Dr. F. examines, is that which rests the doctrine of election on passages of scripture ascribing salvation to the grace of God. "Even so then, at the present time, there is a remnant according to the election of grace, and if it be by grace then it is no more of works." "By grace are ye saved." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." From passages of this sort, calvinists have inferred, that it is a gracious interposition of the Spirit of God, which secures the repentance and faith of a sinner; and constitutes the certainty of his thus differing from his fellow-sinners, who still continue impenitent and under condemnation. But Dr. F. thinks, that his own view of election, viz. God's electing to salvation an individual as a *believer*, is all of grace; and he, accordingly, gives us a brief sketch of the system of grace which he advocates, to show this.

1st. It was pure and unmerited love, that moved God to provide salvation for our world. 2. The gospel plan therefore, with all its *provisions*

and conditions, is of grace. Not a step in that whole system, but rests in grace, is presented by grace, and is executed through grace. 3. Even the power of the will to choose life and the conditions of life, is a *gracious power*. A fallen man, without grace, could no more choose to submit to God, than a fallen angel. Herein we differ widely from the calvinists. They tell us a man has *natural* power to choose life. If so, he has power to get to Heaven, without grace! We say, on the contrary, that man is utterly unable to choose the way to Heaven, or to pursue it when chosen, without the grace of God. It is grace that enlightens and convinces the sinner, and strengthens him to seek after and obtain salvation, for "without Christ we *can do nothing*." Let the candid judge between us then, and decide which system most robs our gracious Redeemer of his glory, that which gives man a *native* and *inherent* power to get to Heaven of himself, or that which attributes all to grace. 4. Finally, when the sinner repents and believes, there is no merit in these acts to procure forgiveness and regeneration, and therefore, though he is *now*, and *on these conditions* elected, and made an heir of salvation, yet it is for Christ's sake, and "not for the works of righteousness which he has done." p. 19.

But even supposing this scheme to be true in all its parts, and to contain the *whole* truth on the subject, we would inquire whether, in thus placing a world on the footing of moral agency through a gracious restoration of lapsed power, God does not *foresee* who will, and who will not, abuse this gracious power? If he does not see that any will use it aright, then why does he grant it? If he does this, then he *knows* who they are individually. And purposing to dispense his grace to those individuals, He *purposes* that *they* shall be saved. We see not therefore but on his own principles, Dr. F. must either acknowledge the actual salvation of *all* men; or a personal election, in the purpose of God to restore the personal existence or lapsed power of the children of Adam.

But we have another inquiry. *Why* do given sinners repent? Is there no ground of certainty, but what lies simply in their *powers* of agency? for we think Dr. F's. system necessarily involves this. Does God use no influences and means, to induce sinners to come to him with voluntary submission and accept of life? Are these influences and means brought to bear alike on all nations and on all individuals? We object, therefore, to this scheme that it does not embrace the whole truth. We fully admit the fact of a gracious *justification* and *adoption* of believers, which Dr. F. here calls their election to be heirs of salvation. But we question whether a *single* passage of scripture can be found in which the term election or its kindred terms, is applied, in *this* restricted sense, to the mere justifying and adopting a believer. Whenever election is represented as an election either to ultimate salvation, or an election to adoption, or an election to conformity to Christ,—whatever particular thing is held up, as that on which the election terminates,—we contend that it always includes in it another point, which the simple terms salvation, adoption, sanctification,

do not express, viz. the *purpose* of God which *secures* the repentance and faith of those particular persons who are saved and adopted. And this brings us to the precise difficulty we have with Dr. F's scheme. Does this scheme accord with all the scriptural testimonies which bear on the simple point of an impenitent sinner's becoming a penitent believer in Christ? or of a penitent believer continuing in faith to the end? We think not; and in order to a fair trial of the question, we would just enumerate some of the truths which touch the point in question, and see what scheme of grace accords with all the facts.

We will not start with the question whether grace is special or common, prevenient, or concurring, or consequent; but what is decided respecting it, must accord with the following facts which are made known by indubitable scriptural evidence. (1) That men are free agents; by which we mean, not simply that they have the power to *do* as they please, or have command over the muscles of the body, but the power of *choice* itself; a power to place their hearts on idols, the objects of mere personal gratification, or to place their hearts on God—to choose either, as their supreme portion. (2) That their sin consists wholly in the exercise of their free agency in a wrong manner. (3) That they are sinners and under condemnation by the law of God, prospectively, before the provision of a Savior, and, actually, before they intelligently receive the offer of a Savior. (4) That God employs known means in connection with the influences of his Spirit, in favor of their renouncing their guilty choice and penitently, submissively, joyfully placing their hearts on him, as their portion. (5) That whatever degree or kind of influence is used with them to favor their return to Him at any given time, is an act of *grace* towards them forfeited by previous sin; to which they have no claim in justice, and which, at the *time*, is as strongly favorable to their conversion as it can be made, amid the obstacles which a world of guilty and rebellious moral agents oppose to God's works of grace.* (6) That whatever is the degree of influence which he uses with them, it is not in its nature irresistible: but that men, as free agents, still keep to their guilty choice in resistance to it; or, through its operation, freely give up their idols and place their hearts on God. (7) That sinners, (by persisting in the abuse of their free agency and opposing the measures of God's government and grace,) are the sole authors of their ruin; and that christians, through freely complying with that gracious influence which meets them, and without which their previous rebellion was

* We do not mean that these influences do not become more powerful at future times. But at each moment God is able to say, "What more could have been done to my vineyard that I have not done."

sure to continue and end in death, owe it to the *grace* of God, that they turn and live.

We cannot stop here (as we could wish to do,) to exhibit the bright and shining evidence of these facts. But we aver, that no position on the subject of divine grace, which does not accord with these necessary elements of truth, is either scriptural or can be true. We object, therefore, on the one hand to that Wesleyan scheme, which makes grace terminate on constituting men free agents, and there leaves them, without any ground of *certainly* from grace that any will turn; and on the other hand we earnestly object to that Antinomian scheme, which makes grace terminate solely on *dispensing* with free agency, by an act of mere omnipotence creating a new heart; and thus leaving none of the elements, which constitute the moral certainty of a conversion, in the agent himself. The plain facts on the subject made known in the scriptures, and apparent to observation show us, that the truth lies between these extremes—that the acts of God's grace respect *active beings* who are themselves to turn, if ever a conversion takes place; and that these acts are yet employed as the necessary means of securing the return of sinners. We have here, therefore, the very elements of the PURPOSE OF ELECTION. We have only to admit, as the sublapsarian scheme of the scriptures demands, that human rebellion and wickedness, which in the order of nature precede every work of grace, oppose obstacles to a work of grace in our world and hindrances to salvation, which the God of grace cannot wholly overcome;* and to admit further, as the wisdom and benevolence of God demand, that the measures of grace now pursued, which secure the present persons and number of the redeemed, overcome those obstacles to a further extent, than any other system of measures would do.

We have already occupied so much more space on this article, than we originally contemplated, that we must be brief in what we say on the *objections* urged by Dr. F. against the doctrine we advocate.

Dr. F. alledges that the doctrine leads necessarily to unconditional reprobation—that none (on our scheme) can be reprobated on account of *sin* or *unbelief*, but must be solely in consequence of the predestinating purposes of God—that “he determined to introduce sin, and influence men to commit sin, and harden them in it, that, they might be fit subjects of his wrath; that for doing as they were impelled to do, by the irresistible decree of Jehovah, they must lie down forever, under the scalding vials of his vengeance, in the pit

* They certainly do this in the fact, that men *have sinned*—a fact on which all election on the sublapsarian scheme is founded. This fact cannot be altered by any exercise of grace.

of hell!" This certainly is coarse language on so solemn a subject. But passing by that, we reply, that in a world of free agents all of whom are sinners against the law of God, and as such deserve condemnation,* (Rom. iii. 19—23.) God purposed to introduce his measures of grace, and to conduct them in the manner he does, foreseeing the exact results they would have on the recovery of fallen men to his kingdom, as the best system he could devise for that purpose—the most commended to his perfect benevolence. What if by these measures of redemption, some men, through their free compliance are taken, and others in their refusal are left in a world, which previous to these measures and without them, was *wholly* under condemnation? Are the one punished on the *ground* that they are left? Are the other justified *because* they are taken? Or is it not true rather, that the one are punished because they are voluntary sinners against God, and the other gratuitously justified, because they are voluntary believers in Christ? Now that the works of God's grace, whatever they are, do not *actually* secure the voluntary submission and faith of *all* men, Dr. F. must himself acknowledge. And, as a believer in the goodness and rectitude of God, he must likewise acknowledge, that the purposes of God to employ works of grace, which prove ineffectual to redeem all the children of men, and do actually end in the certain and everlasting reprobation of multitudes, is at least capable of vindication, on some ground. If he should say, that the ground on which the vindication rests, is not revealed and cannot be known by us in the present state; then we ourselves are as fully entitled to let the matter rest upon sheer ignorance as he. If he should assert, that the vindication rests upon the ground of men being free agents, and *voluntarily* taking the different paths of life and death, then, for aught we have said respecting the divine purpose, we can repair to the same ground of vindication ourselves. If he should assert, what we think his system requires, that God by his grace simply renders men free agents and leaves them to themselves, without doing any thing which secures either their continued impenitence, or their return to him and his kingdom, we assert more; and we think that what we assert presents a fairer view of God's wisdom and goodness: viz. that, without doing any thing to *procure* the sin of men, or hinder their *return* to Him, he does on the contrary, in his works of grace, do every thing to encourage and persuade them to return to him and secure their salvation, which he can do amid the obstacles opposed by their sins, to the triumph of his law and grace.

* From the remarks we have already made on predestination, with reference to the origin of sin, and on the sub-lapsarian scheme of redemption, it will be seen that we justly place the subject on this ground.

Dr. F. again objects, that the doctrine destroys the grace and mercy of God altogether : that he is merely self-willed, mocking the reprobate with insincere offers, and saving the elect without any regard to their welfare. But Dr. F. will not avow, that God must succeed in saving all, in order to prove himself actuated by a merciful disposition towards men, in his efforts for their redemption. And we will only ask, what if God—not because he is slack concerning his engagement to judge the world, or is absolutely unwilling to inflict his righteous judgments on rebels against his government—should nevertheless bear with them in their ill-desert, for the sake of adopting the best measures for success, which his wisdom could devise, to gain over from the lost, new subjects to his kingdom and prepare them for glory : shall it be said he is not actuated by mercy, because in these efforts he gains only a certain and definite portion? or because he *purposed* in eternity to pursue just such measures?

The next objection urged by Dr. F., that the doctrine makes God partial and a respecter of persons, is fully answered in the same manner. For election is resolved simply into a gracious purpose to pursue the best possible measures for the salvation of sinners, who are under just condemnation : which measures are foreseen with certainty to result in the salvation of a particular number only, and not the whole. As to that *explanation* of the doctrine which denies, that God is dealing with free agents, who have the absolute power of choice, and who can resist all measures taken for their welfare, and which resolves renewing grace into a simple act of creative omnipotence, we frankly admit, it does load the doctrine with the charge brought against it by Dr. F.—that God first plunges men by direct omnipotence, into the pit of sin, where they are utterly helpless, and then, “by an omnipotent act of partial grace, delivers a part and leaves the remainder unavoidably to perish.” But we utterly deny this explanation. The one which we have given, upholds the doctrine, while it leaves free and unembarrassed the following facts, which are every day blazing before our eyes :—that God offers the same necessary conditions of acceptance to all men ; desires from the heart, that all men as free agents comply with them and live ; brings no positive influence upon any mind *against* compliance, but on the contrary, brings all those kinds and all that degree of influence in favor of it, upon each individual, which a system of measures, best arranged for the success of grace in a world of rebellion, allows ; and finally saves, without respect of kindred, rank or country, whether Scythian, Greek or Jew, all who under this influence, accept the terms and work out their own salvation, and reprobates alike all who refuse. Is this a partial God? Is this special hate and special love to indi-

viduals considered as merely beings of his creation? Yet this is God's purpose to save—the *purpose of election*.

The doctrine, it is again objected by Dr. F., necessarily limits the atonement. For either the atonement has made it possible for the reprobates to be saved, and then the doctrine is false; or it has not, and then the atonement is limited to the elect. But we reply that the atonement *has* made it possible for the world, as free agents, to come to God and to be saved. (John iii. 17.) And we add that the foreseen result of offering a free salvation to the acceptance of the world, is *one* of those *elements*, which enters into that system of influence, which is adopted to gain subjects of mercy out of a world in rebellion. *Independent*, therefore, of the foreseen results of offering an atonement for the world and the purpose to do it, there are *no* elect, but all are reprobates for their rebellion. And Christ, by giving his life for the world, and by establishing on the basis of this sacrifice a mission for the whole world, has adopted a measure, which shows, most convincingly, his willingness to have all men accept his invitation; and thus, amid the obstacles which human wickedness opposes to grace, he has concentrated a powerful influence, to gain over, from the rebellious, subjects of mercy. For, when his heralds present his invitation in a family, in an assembly, in a city, it is an invitation of sincerity, from whose blazing truth, no guilty conscience can retire with the presumptuous plea—no aching heart flee with the chilling suspicion—“*He does not mean me!*” In the unlimited atonement of Christ, therefore—viewed in connection with the manner in which the publication of it would be darkened or obstructed in its influence by some, to facilitate refusal, and by obstinate adherence to sin, be rejected by others—we see one of those measures on which depends the numbers of the saved; and which enters, as an essential element into the very purpose of election.

The doctrine, it is also pretended by Dr. F., destroys all motives to repentance and to christian effort, and misrepresents the design of punishment, as a measure of the divine government, adopted not to prevent sin, but to glorify God. The doctrine, we acknowledge, may be perverted by sinners and christians to an occasion of excusing themselves in their voluntary neglect, of the duties imposed upon them by the commands of the Savior; and it is possible for erring man to give those explanations of the doctrine which are false, and which directly encourage this practical perversion of the truth. But the inquiry for every friend of truth and godliness to solve, is, whether the *fact itself*, that God elects men to salvation, necessarily lessens the motives to spiritual obedience among men, or exhibits God as punishing the wicked for his own pleasure, and not for the profit of his kingdom. On the subject of punishment, as connected with predestination, we have

already spoken. The bearing of this doctrine on *motives to obedience*, we will here examine. How then does the fact in question bear on the impenitent sinner? He is a free agent, choosing with all his heart the pleasures of sin, and in his voluntary rebellion against God, is under sentence of condemnation. All these facts exist before a purpose of election can touch him in any way. He is now met by those means of reclaiming grace, which God is using for the express purpose of inducing just such sinners as he is, to come to him with voluntary submission, and obtain the forgiveness of sin and eternal life. He is informed also, as these means of grace are passing by him, that God is using them with the full knowledge, that only a part of those to whom they come will be gained to his kingdom, by a voluntary submission, and that others will pervert them to an occasion of greater hardness of heart, by their voluntary resistance. He is told also, that God, with this knowledge of the results, is still willing to go forward with the measures of his grace, and *thus* elect to salvation, and harden in sin, according to his sovereign pleasure. What motive to enforce immediate repentance on the sinner, we would now ask, is lessened by the divine procedure? He ceases not to be a free agent, with life and death eternal, submitted to his choice. The means of reclaiming grace, which meet him in the word and spirit of God, are those by which the Father draws (*ἐλκεῖ*) *induces* just such sinners as himself, voluntarily to submit to Christ, and these means all favor the act of his immediate submission. Comp. John v. 34. vi. 44. To this influence he can yield, and be thus drawn of the Father. This influence he can resist, and thus harden his heart against God. Election involves nothing more, as it respects his individual case, except one fact—the *certainty* to the divine mind whether the sinner will yield to the means of grace, and voluntarily turn to God, or whether he will continue to harden his heart, till the measures of grace are withdrawn. It implies no unwillingness, that *each one* should seek God at once with all his heart; for God expresses in the measures of grace used with him, the strongest desires that he should come. When all these elements in the purpose of election are granted, there is only left the *certainty* God has of the result, in going forward with his government with that sinner. But on *which* side this certainty lies, is unknown to the sinner himself: how then can it have the effect on his mind to lessen the array of motives, we have already considered? Besides, the certainty respects the conduct of the sinner himself, and that certainty is to come out in what the sinner does. If, therefore, the sinner will immediately do, what he has ability to do, and what God is calling upon him to do, with all the weight of his authority and grace, and what all who have ever been separated from this guilty world and been en-

rolled with the actual elect have done—if he will come out himself from the world, and be separate—if he will obey from the heart the doctrine of Christ—if he will incline his heart toward the Lord God of Israel—if he will put off the old man and put on the new—if he will voluntarily undergo the great moral change required of sinners, who enter the kingdom of heaven, he may rely upon it, that he has been moved by the word of God and the Holy Spirit to this very choice and purpose of heart; and he will have in this conduct the proper evidence—the only evidence ever granted to any in this life—of a calling and an election of God. But if he will not immediately attend with all his heart to this great subject, his refusal to do it, under the measures of grace which reach him, hardens his heart; and he may rely upon it that he is still among vessels of wrath, fit for destruction, and that he is in the hands of a God, who may possibly still longer show forbearance, but who is not unwilling to punish. The purpose of election, rightly interpreted, then, in our view, brings the God of justice and grace, into immediate contact with our rebellious world, staying the execution of justice and urging gracious terms of reconciliation on men on purpose to bring the matter to a speedy issue, and to gain whom in the methods of his wisdom he can, over to his authority and kingdom. The Lord God is among the rebellious enrolling subjects of grace for his heavenly kingdom, and the sinner must yield, or resist and perish.

While God is with his word and spirit in the earth, engaged in this purpose of grace, christians who have voluntarily yielded themselves to Christ as his servants, are called to active and zealous co-operation. There are *known means of grace*, by which God is calling sinners to his kingdom. And christians are assured, from the purpose of God to employ these means for the express end of gaining subjects of mercy, that if they enter with their zealous and faithful labors and prayers into this work of the Lord, their work shall not be in vain. They see around them in the world, vessels of wrath, whom God is sparing with much forbearance for the sake of preparing from them vessels of mercy. And they know that, under God, they themselves, are to be honored instruments of executing his purpose, and enrolling new members among the subjects of grace. When indeed, in the patriarchal age after Noah, the spirit of inspiration, which was given for all, was grieved by universal idolatry, and was lingering on a few, like Melchisedec and Job, and Abraham; and God saw it wise on account of the transgressions of the world, and in order to prepare the way for the coming of Messiah and the gift of a full revelation, to confine his published commands to the descendants of Abraham and to suffer all nations to walk in their own ways; the friends of God

were not directly called upon to extend the borders of Zion, or to labor especially for the spiritual welfare of any but the children of Israel. But since the day Christ bade his followers go, with the full revelation of God, accompanied with the Holy Spirit, into all the earth to call sinners into his kingdom, there is nothing in the known purpose of God that limits or restrains effort. But we do know, that his purpose to save sinners is a purpose to secure the result through known means of grace. And so far as he has intrusted any of these means to the agency of christians, just so far is their activity necessary to the cause of salvation in the earth. If they can employ the personal influence of faithful conversation and pious example with sinners, if they can uphold the ministration of the gospel and the public duties of religion, if they can establish missions among the ignorant and give a wider circulation among men to the word of God, if they can singly and unitedly ask the Father, with faith in his declarations, for the descent of the Holy Spirit to render the means of grace they use, effectual in persuading sinners to repent; then the *amazing* FACT which the doctrine of election places in blazing letters before the whole church—that God is now in the earth on a work of grace, which he will not protract beyond limit, but will cut short in righteousness to the everlasting destruction of multitudes, and that He is now calling upon his friends to go with him, speedily and with all the heart, to the work of enrolling new subjects of mercy from the lost—this great fact, brings home to the conscience of every christian, the conviction that by his own supineness and unfaithfulness, he will be the guilty author of ruin to souls and a neglecter of the glorious work of God, and that by humble, zealous, prayerful co-operation, he may extend the work of God, and call from the rebellious new subjects of salvation. There is all the motive, then, that can arise from the dependence of so great a result as the salvation of souls, on their efforts, to excite them to use all appropriate means for the object, if by any means they may save some. Rom. xi. 14. Col. i. 28.

There is also in the electing purpose of God, a certainty as to the conduct of his people, how far by their apathy they will obstruct, and how far by their diligence they will promote, the work of salvation; and this conduct as foreseen under his providence, is one of the elements that entered into the purpose of election. But that certainty is to come out only in what they actually do, and in the bearings of their conduct on the diminution or increase of those means of grace, which decide the extent of the work of salvation. And when they look on the unconverted around them, or the heathen nations, who are spared that the work of grace may advance, they are not authorized to regard these souls as reprobate or elect, independent of the influence which their own apathy or diligence is to have on the cause of their salvation.

We have thus followed Dr. F. through the wide variety of topics which he has embraced in his discourse, because we have wished to give a full expression of our views on the various bearings of this deeply interesting subject of divine revelation. We have wished, if possible, to promote the cause of divine truth by exhibiting the great FACT of the divine purpose, in its consistency with the known facts, that are transpiring under the providence and government of God, and by removing from it those explanations, which are unauthorized, and which load it with consequences that lead many to an unwarranted disbelief. In regard to the concluding remarks of Dr. F. respecting the conduct of calvinists in changing their modes of statement and defense, we feel that they are utterly unworthy of the attention of a person, who is honestly inquiring after the truth. The great fact, after all, that God in his eternal purpose has predetermined all events, and elected out of our guilty world, all who shall be heirs of salvation, remains untouched in its integrity, demanding the credence of all men. And if at these "head quarters of orthodoxy," as Dr. F. is pleased to call the venerable institution of Yale, we have insisted, that the fact of natural ability and unimpaired free agency, runs through every fact pertaining to man and the government of God over him, and is an essential element in the doctrines of foreordination and election; it is, we trust, a reason why men who entertain the sentiments of Dr. F., should no longer found, on the erroneous *explanations* of some calvinists, a denial of the great fact which is all that is essential to our faith on this great question.

ART. VII.—FAITH IN ITS PROPER PLACE AMONG THE CHRISTIAN GRACES.

We learn, in Acts xx. 21, that the chief subjects of St. Paul's preaching were reducible to these two heads; REPENTANCE TOWARD GOD, and FAITH TOWARD OUR LORD JESUS CHRIST. Preliminary to the direct consideration of the latter of these, which is the principal design of this article, it may be useful to show, as definitely as we can, wherein it differs from the other; to draw, accurately and clearly, the dividing line between *repentance* and *faith*.

We hold it then unquestionable, that there is no *essential* difference between repentance and faith, or any of the subordinate christian graces. All holiness or moral excellence is comprehended in LOVE, "the fulfilling of the law." The *essence* of true repentance is love; and that love is the essence of faith also, cannot be denied without divesting faith of "the beauty of holiness." Repentance and faith, however, though the same in essence, differ in their ob-

jects. Repentance is toward God : faith is toward our Lord Jesus Christ. Now, in God or creature, holiness, which is always the same—in essence always *love*—varies, as to its modifications and forms, with the object toward which it is exercised. The moral nature of God is *love*, but that love becomes indignation, when exercised towards sin ; compassion, when it contemplates misery ; faithfulness, when it fulfils promises ; and justice, when it guards the rights of the universe. Holiness in man too, is always love ; but that love in its *subordinate* exercises, is now called confidence, now submission, now hope, now joy, now humiliation ; and in its *more comprehensive* exercises, it takes at one time, the name of repentance, at another, of faith ; according to the specific objects of its regard. Repentance is a state of mind, of which a sinner is the subject, when, convinced of his transgression, he has just views of that infinite perfection of the holy Lord God, which by his transgressions he has despised and injured. Faith, is the state of mind of a sinner, when convinced of his infinite need by reason of sin, he has just views of that glorious scheme of relief and deliverance, which the gospel unfolds. God, comprehensively, is the object of the one state of mind, in certain circumstances ; OUR LORD JESUS CHRIST is the comprehensive object of the other state of mind, in circumstances somewhat different. No original, *essential* difference is here meant to be affirmed between God and Christ ; in essence they are equal ; but in some respects they differ. Christ is God, but God is not necessarily Christ. The term Christ expresses the Godhead, in certain wonderful combinations and conjunctions, necessary to the fulfilment of the office of Redeemer or Savior from sin. The object denoted by this glorious name, is the true object of evangelical faith. It is manifest therefore, that repentance is a form of holiness, more comprehensive or approaching nearer to simplicity than faith. It is not so simple as love, the essence of all holiness, but it is love in the simplest form in which it can exist in a sinful creature. A sinner when loving God, is *necessarily* a penitent ; but a sinner, though loving God, cannot be a *believer*, in the evangelical meaning of that term, without a supernatural revelation, disclosing the character and offices of Christ. In the nature of the case, there is nothing to hinder a heathen's having repentance toward God, whose glory the heavens declare, while the heathen's life declares his own guilt, but how can a heathen have faith in a Savior, of whom he has not heard ?

There is indeed something necessarily previous to, and presupposed in both faith and repentance, and even love itself, and that is a *conviction of the reality of the things, which are the objective causes of these states of mind*. A man cannot *believe*, without a conviction that there is a Savior ; nor *repent*, without a conviction

tion that there is a God against whom he has sinned; nor love God and holiness, without being convinced of the existence and excellence of these objects. But the state of mind termed *conviction* is not necessarily of the nature of holiness. It is the inevitable result of the mind's contact with light. It is absolutely impossible for rational beings, whatever be their moral state and character, to avoid conviction, when evidence of the truth is fairly perceived by their understandings. The devils know, that there is a God, and that they have sinned against him, and that Christ is the Son of God and the Savior of mankind; they can no more avoid knowing these things, in their present circumstances, than they can yield up their conscious being. And there are sinners too on earth, that have sometimes a most pungent conviction concerning all these things. But this conviction being in certain circumstances unavoidable and necessary, and not the free and unrestrained preference of the will, is in such cases, neither sinful nor holy. Our inquiry however relates to affections of the mind which are holy and gracious; and what we wish to discover concerning them, is the order in which they stand, in *nature, propriety, fitness*; and what has been advanced on the subject, is substantially this, that love, being the simplest form of holiness, is, in the *order of nature*, first; and among sinful creatures, repentance, the next simplest form, the second; and faith which demands a supernatural revelation, subsequent in the order of nature, to both. We say in the order of *nature*, not that of *event* or actual occurrence in the mind. Natural order, is the order in which things are stated, *in a perfectly systematized view or statement of any matter*; the order of event is *that, in which such a view may produce impressions on the mind which regards it*. Now the first gracious exercise of the renewed mind, will correspond to the object on which the attention of such a mind first fixes, after renovation; and that object may be one thing or another, according to the mind's circumstances or teaching. But whatever may be the gracious affection *formally in the mind*, the first in the *order of nature*, or *fitness*, is that which has been mentioned as first. And if the first in the order of *event*, is not formally and distinctively that which is the first in the order of *nature*, yet does it comprehend that which is first in this latter order. If it is *faith*, it is faith comprehending and incorporating repentance and love; and if *repentance*, it is repentance including love. Whichsoever may be formally first in event, let it be analyzed, and it will be found to include its preceding grace or graces in the order of nature. If the renewed man first finds himself rejoicing in Christ, the spirit of penitence will be mingled in his joy; and if he is first subdued into contrition under a sense of sin, love to God will be poured

out in his tears, the affections still keeping their proper places, as before stated, in the order of nature. In confirmation of which, let it be observed that scripture always arranges these affections as we have done, presupposing that order where it does not expressly prescribe it; and moreover, that no other arrangement can be reconciled with what all acknowledge, that the christian graces are of the nature of true holiness. For if we put *faith* first, then having a faith which includes neither love nor repentance, we have faith without holiness; and if we put *repentance* first, then having a repentance which does not include love, we have an unholy repentance. But if we give love the first place, then as we first make the man himself holy, his faith will be holy and his repentance holy also.

This discrimination will be thought unnecessary only by those, who will not trace out the consequences of indiscrimination in this important case. Let us look for a moment at these consequences. Let a man hold, that faith towards our Lord Jesus Christ comes, in the order of nature, before repentance towards God; that man affirms, whether he means so or not, that faith is not incompatible with impenitence, and so may be exercised along with the love of sin; and thus does he, by faith, make void the law of God, and lay the foundation of the entire system of antinomianism. Or if he is sufficiently infatuated by the deceitfulness of an impenitent heart, he may imagine,—while he is persuaded to believe with his wicked heart unsubdued and unrenewed,—that faith is an *involuntary principle* beyond his natural ability, and therefore, though an unbeliever, that he is one by calamity, not by any fault of his own. Now let that man be tried by Christ's and his apostles' method of dealing with the human mind. Let him first be urged with the obligations to repentance; obligations which rest upon him irrespectively of the gospel, which his very conscience enforces, and will enforce forever, simply on the ground of *his having sinned*. Let him know that faith is *holiness*, as impossible to be possessed by one who does not hate and renounce sin, as it is for the same mind to love and hate the self-same thing at once. Tell him, that unless he will repent of his sins, which not the gospel only, but the light of nature, obliges him to do, there is no hope, no possibility, of his ever having one right affection toward God, or Christ, or any object whatsoever. Let him be thus dealt with, and then mark what advantages the gospel has against him. If he does not yield to the pressure of his obligations, and actually repent, he may be accosted thus: "You are an unbeliever, but you are likewise a stubborn transgressor against God and your own conscience. And if faith is any thing holy or good, it is impossible you should have it as long as you retain this desperately wicked disposition.

On what pretext can you content yourself in unbelief, while that which hinders you from faith may be nothing but what constitutes you a rebel against all that is good and blessed in the universe?" It is the true and natural tendency of such an appeal, that the man's conscience should be disquieted, and that he should begin to say within himself—"how do I know but that the awful things of the gospel are true, and that I shall really perish if I die in *unbelief*? My obstinate love of sin would make me an unbeliever, whatever be the true character of the gospel; and it may be the sole cause of my unbelief—and if so, how guilty, how fearful a thing is my present temper towards the gospel!" Thus might the gospel, by reaching out an influence to that impenitent man, *through the medium of natural fear*, make him intolerably unhappy, and give such pungency to his previously felt obligations, as to extort from him the outcry of "what shall I do to be saved," previous to a decision and even to an inquiry as to its own credibility; and thus by bringing him to the consideration of that point, with an awakened and engaged attention, might prepare its own way into his heart.

If these remarks are of no further use, they may at least assist us in gaining a more exact conception of faith, the chief object of our endeavor. Faith then, like repentance, is a form which holy love assumes, *in peculiar circumstances and towards a certain object*. Its circumstances are those of a sinner convinced of his guilt and ruin, and its object as stated by St. Paul in the passage referred to in the beginning, is our Lord Jesus Christ, the only name under heaven given among men whereby a sinner can be saved. It is a form of holiness, subsequent in the order of nature and of scripture statement, to repentance, which is the precursor and preparation of faith. It is true, however, that as repentance leads on to faith, so faith by a reflex influence promotes repentance; as all the christian graces contribute to each other's growth, by action and reaction, according to the Holy Spirit's motions, and the mind's various moods and circumstances. It is a virtue, whose obligation is not original and absolute, like that which binds the creature to love the Creator; but limited and circumstantial, arising out of a peculiar relation constituted by the divine mercy, between creatures in a sinful and ruined condition, and a Savior sent forth from heaven to redeem them. It is a virtue which angels and saints in light cannot exercise, and which in a *precise* and *specific* form, no heathen, or unevangelized mind, can possess. Saints in light are hindered from believing, by *seeing*; and a heathen cannot believe on him of whom he has not heard. The reason why it has received the name of *faith* is, that its object, our Lord Jesus Christ, is made known only in the way of testimony or witness-bearing.

God, distinctively, is proclaimed by the voice of nature. His in-

visible perfections are inscribed on the face of the heavens and the earth, and on the heart of man. But no whisper is heard from nature, concerning our Lord Jesus Christ. Whatever men know of him, they know by a witness given forth from heaven. Faith is the belief of the record, which God hath thus given concerning his Son. It is called faith, because that is the term by which men express persuasion, or confidence in the truth of a statement or affirmation. It arises in the mind in the same manner, though under a special divine agency, as the faith which men repose in the ordinary declarations of one another, concerning common affairs. These declarations are generally believed or disbelieved, according to the evidence of probability or improbability with which they are attended. And it is evidence, which controls the christian's faith in the record God hath given of his Son. No faith is more purely *reasonable*, or resolvable into more just and sufficient causes, than evangelical faith. If the intrinsic excellence or utility of the things witnessed unto; if the good characters of witnesses, or the impossibility of their either being deceived or having any design to deceive others; if the perfect agreement of multifarious testimony without the possibility of preconcert for the purpose of imposition; and if entire corroboration in all circumstances relative to the case;—if considerations such as these are sufficient reasons for believing testimony in any instance, then the faith of a christian is not justly liable to the aspersion of being superstitious or unfounded in reason; since all these considerations, in a higher degree than in any other instance, combine to require faith in the evangelical testimony. And when the fallacy of this evidence is shown, then let it be imputed to the credulity of christians, that they have faith towards our Lord Jesus Christ. Till this is done, we shall fearlessly maintain, on the other hand, that the unbeliever holds in doubt or positively denies *the veracity of God*—a monstrous iniquity, of which it is terrible to reflect, so many are guilty. There was indeed a faith, in the days of Christ, and spoken of in scripture, usually called the *faith of miracles*, of which outward testimony or evidence was not the foundation. It was a persuasion possessed by the workers of miracles, when they were about to become the organs of miraculous power, that the miracles in contemplation, would, through their means, be wrought. But this faith, though not conformable to the usual laws of the mind, was not fanatical; it was vindicated from that reproach, by the deeds of wonder wrought in the exercise of it. God, the true author of those deeds, was also author of the faith concerned in them. Of this faith, however, it is not needful to speak more particularly. It was not saving faith. It was not *necessarily* associated with any degree of holiness. Many who by the faith of miracles, could cast

out devils, retained at the same time the character of workers of iniquity, and had their portion at last, with the accursed spirits whom they ejected.

Now from what has been said, we may clearly understand the true nature of evangelical faith, if it be only kept in mind; that it follows love and repentance in the order of nature. This being kept in mind, evangelical faith as above discriminated, will not be regarded, as *a mere conviction of the understanding, that the gospel is true*, which the worst of creatures may possess; but *that conviction* will then be seen *as combined with holiness*, in order to constitute it true evangelical faith. It will be viewed as incorporating in itself, that love which is "the fulfilling of the law," and that godly sorrow which regards and renounces sin as the supreme evil. It will present itself to our view, not only as an absolute conviction of the truth of the record which God hath given of his Son, but as such a conviction intermingled with complacency in every thing which that record contains. It is a conviction arising not merely from a perception of the external evidence which proves the gospel true, but chiefly, if not exclusively, from a perception of the essential worth and excellency of the things themselves, embraced in the gospel. Such will evangelical faith appear to be, when regarded as holding *its proper place* in the order of nature; that is, after love and repentance. Otherwise regarded, it will appear as a mere conviction of the mind, including in its nature nothing praiseworthy, nothing good in itself, nothing better than the faith of devils, who believe and tremble; a conviction without any of the good feelings, purposes or habits with which it ought to be attended; a fruitless conviction—a dead faith, consisting with a life of sin, and the everlasting punishment in which such a life terminates.

Some important remarks may be subjoined, warranted by the view which has been taken of our subject.

1. The mistake of those persons is apparent, who would infer the precedency of faith, in the order of nature, to every other gracious act or exercise, from the fact that we can have no feeling, no operation of mind toward an object, without a conviction of the reality of that object. The word belief or faith is sometimes used to express such a conviction, but it never, when so used, means evangelical or saving faith. It is the faith of devils.

2. We may see the importance of regarding, in attempts to explain the gracious affections and exercises of the heart, *the natural order in which they are connected with each other*. They who exclaim against observing any certain order in considering the holy affections of love, repentance, and faith, will in vain try to give distinct views of these subjects, by presenting them regardless of order; or of the very order in which they naturally succeed each

other. It may be excusable for an uninstructed person to say, "I care not which comes first, love, repentance, or faith, since I have them all," but for one to talk thus, who undertakes to think closely or coherently on divine subjects, and to carry out his conclusions into other parts of christian doctrines, cannot be allowed; lest he be found at last to have perverted the entire gospel of Christ. Is it not self-evident, that a man cannot truly repent and turn to God, without love to him; or cordially believe in Christ, without unfeigned repentance? These states of mind do in fact stand related to each other naturally, in the order which has now been mentioned; and our remarks have shown the vital importance of considering them as thus related in this their proper order.

3. To a minister especially, it is a most grievous disadvantage, to think it indifferent which has the first place in his theological scheme, whether faith or repentance. If we take the *natural* and the scriptural order, and consider repentance as a duty obligatory irrespective of the gospel, and which would be obligatory even if there were no room for the exercise of evangelical faith; such a solemn dealing may be kept up with the conscience even of an infidel, as to make him almost a constant terror to himself, in the midst of all his pretended contempt of the gospel. A minister with such views, will not feel himself obliged to confute by formal methods of logic, every miserable cant of the unbeliever, before he can press him with moral obligation. He has ground enough to proceed upon, without assuming the posture of a polemic or controvertist, or uttering one word in the way of argumentation. He can meet the infidel, where the infidel and his conscience have often met each another; where perhaps they are now at war; and where they may be at war forever. Let him lift up his voice in the unbeliever's private ear, as did Christ's forerunner in the wilderness of Judea, saying, 'repent and do works meet for repentance.' What can the unbeliever reply to that demand? Let that righteous demand be insisted upon and urged by all the motives, which the man's obligations and sins and fears supply; and if nothing more can be done, the condemnation of conscience can be procured against him. But it were nothing unreasonable, if the way of the Lord unto that man's heart, should be prepared by such means. The man perhaps may come to repentance; and *repentance*, better than an angel's tongue, disenchanting the mind, dispersing the clouds and darkness in which the love of sin envelops the evidences of the truth, will lead on to the most assured and vigorous *faith*; and thus that be done with infinite advantage, without any reasoning, which an age of profound reasoning, might have left undone.

4. We may see why it is that faith, rather than any other gra-

cious product of the Holy Spirit in the soul, should be made as it constantly is in scripture, the bond of our union to, and communion with Christ. There is no one affection or exercise of holiness, to which scripture does not address the promise of eternal life. That promise is given us, not only as believing, but as repenting, as trusting in God, as hoping in the divine mercy; as meek, peaceful, patient, prayerful; as hungering and thirsting after righteousness: any one of these gracious affections, as well as faith, proves us to be heirs of heaven. Still there is a peculiarity in the province of faith, shared by no other form of holiness. It is not by love, or repentance, or hope, or patience, but by faith alone, that we are justified, or accounted righteous before God. It is not by repentance, but by faith alone, that we become interested in that righteousness, which God sets forth in the gospel of his Son, as the sinner's only hope. Other graces of the Spirit *prove* that we are in favor with God, but it is faith alone which *introduces* us into his favor. Of this, the reason and propriety are manifest from what has been said. Faith alone saves us, because it is faith alone that can discover a Savior. Faith alone justifies us, because it is holiness only in the form of faith, that has aught to do with a justifying righteousness. Love, unless exercised in the specific form of faith, can find no Savior, no justifying righteousness for a sinner. Repentance, specifically, can find none. Nothing can make that discovery, but faith toward that glorious being, "who was delivered for our offenses, and raised again for our justification." The only procuring cause of our forgiveness and acceptance with God is the death, or atoning sacrifice of Christ. This being faith's peculiar object, the object of which faith is the just counterpart and impression in the soul, it follows, that though repentance and other gracious qualities, are *evidences* of our being in a state of salvation, it is faith alone, or holiness in that specific form, which constitutes on our part, the uniting influence between us and the Savior, together with all the infinite blessings of his redemption.

5. Our observations upon the nature of faith, lead our thoughts also to the reason, why faith is represented in the scriptures as the main instrument and strength of the divine life in the human soul; the principle of all christian exertions and achievements. No one can be ignorant, that this honor is bestowed upon faith, in the scriptures. While love, named charity by our translators, is exalted by St. Paul above all other excellencies, being that which shall never fail, still the thing which that same apostle signalizes as achieving the triumphs of holiness on this earthly stage of conflict and trial, is not love absolutely considered; but faith, or holy love in that specific form, which the term faith expresses. The high instances of virtue—the miracles of righteousness, which he so elo-

quently celebrates in the eleventh chapter of the epistle to the Hebrews, he there ascribes to the instrumentality of *faith*; that wonderful property, which he sets forth so admirably, in the first verse of the chapter, as "the substance of things hoped for; the evidence of things not seen." Speaking elsewhere of christians, "We walk, he says, "by faith, not by sight;" and of himself, particularly, he says, "the life which I live in the flesh I live by the faith of the Son of God." Another apostle says, "This is THE VICTORY, even your *faith*,"—"Who is he *that overcometh the world*, but he *that believeth that Jesus is the Son of God*." The reason why faith has this pre-eminence in scripture, is manifest from its nature, as we have explained it. Faith is not here put before repentance and love, as preceding them in the order of nature; for faith, in its very essence is holy love, and we being sinners, that love cannot exist in us, separate from repentance. It is not then meant, that faith, which presupposes in its very essence, both repentance and love, stands before these in the order of nature; but that it is holy love, under the specific modification of faith, which accomplishes the victories of practical righteousness in this world. And this is so of necessity. Holy love must take the form of faith, *in our present state of being*, in order to be conversant with its appropriate objects. How otherwise could these objects ever come within the reach of its regards? What is it, that makes known to us those unseen wonders, which objectively produce and nourish holiness in this world? What medium is it, that presents divine truth in a manner adapted to impress effectually, the depraved heart of man? How do we come to the knowledge of the glorious Savior, in whom are all the springs of gracious influence? The records of inspiration, are the only glass in which the things of God and eternity are seen, with sufficient clearness and vividness, by mankind; and faith is the eye which discerns the things which that glass reflects. When holy love converses with its objects, through the medium of *testimony*, it assumes the form and goes by the name of *faith*.

6. But finally, amidst these discriminations concerning faith and its functions, let us not forget to ask ourselves, whether this holy principle has a dwelling in our own bosoms. What will avail the utmost precision of thought, and the utmost zeal for the true doctrine, concerning faith, if when the eye of God searches our hearts, they are found destitute of this essential requisite of salvation. Will any qualities of natural goodness; will sweetness of spirit, and amiableness of manners; will deeds of kindness and mercy; will fasting and praying; will any raptures of enthusiasm, or confident persuasions concerning ourselves; will all or any of these things, serve us instead of *faith*, in that eternity, on whose verge we

are passing the brief moments of this mortal life—or in that terrible day of final retribution, when the Son of man in all the majesty of the eternal Judge, and amidst the assemblage of all time's population, shall announce the changeless doom, and the everlasting dwelling place of each of Adam's descendants? The pillars of heaven do not stand as firm, as this great decree of heaven's unchangeable King—"he who believeth shall be saved; but he who believeth not shall be damned." If we have the least degree of true evangelical faith—though it be as one little spark in a world of darkness, we have passed from death unto life and shall not again come into condemnation. That little faith will end in our salvation; it will make us more than conquerors over every adversary; will deliver us from the pollutions of the world, and the remaining pollutions of our own nature; the touch of death will but change us into angels, and the power of the grave over our bodies will be at last but to make them incorruptible, and clothe them with forms of brighter glory than eyes of flesh could endure; and the duration and compass of eternity will be the measure of our blessedness. But if we shall be found without this faith, then as God is true, instead of this inheritance of glory, we shall have the inconceivable woes of eternal despair and damnation.

And now, in deciding whether we have this faith or not, it may assist us to remember, that where true faith is, there are its *precursors*, love and repentance; and there also are its *attendant* graces, hope, patience, forgiveness, meekness, gentleness, resignation and the spirit of adoption; and there especially is gratitude for redeeming mercy, consecrating body, soul and substance to the service of Christ. Amidst this entire company of divine excellencies does true faith always dwell, so that wherever we discern one of the company, we may be sure of its presence whether distinctively or not. But the best proof of the heart's being the habitation of faith, is conformity of life to the rule and requirements of faith. Let us call to mind, what a *dominion* belongs to this principle. Faith has an eye to see the Savior amidst the thrones and principalities of heaven; and an ear to hear somewhat of those things which it is not lawful for the tongue of man to utter. She has a hand to lift in a manner the veil of time, and draw influences upon the soul, which come from behind that veil— influences which overcome all the temptations of the world, and redeem the soul from the world's polluting principles and ways, and establish an ever-growing fellowship between a mortal in this vale of sorrows, and the society of the blessed in heaven. He who believeth overcometh the world. He has gained and he maintains a triumph over whatsoever is in the world, the lust of the flesh, the lust of the eye, and the pride of life. He looks not

at things which are seen, but at things which are not seen, and so passes his days upon earth as a stranger and a sojourner, looking for a city which hath foundations, whose builder and maker is God. If this character belongs to us, we are believers; but if it does not belong to us, we are yet in our sins and the wrath of God abideth on us. "Wilt thou know, O vain man, that faith without works is dead? for as the body without the spirit is dead, so faith without works is dead also."

ART. VII.—REVIEW OF GRIFFIN'S REMAINS.

Remains of Rev. Edmund D. Griffin, compiled by Francis Griffin; with a biographical memoir of the deceased. BY THE REV. JOHN McVICAR, D. D. Professor of Moral Philosophy, etc. in Columbia College. 2 vols. 8vo: New-York. 1831.

To a man of sensibility, the perusal of a work like this, is a task of deep, yet melancholy interest. It adds another to the sad catalogue of instances, in which the grace of manly beauty, the charm of high accomplishments, the kindling fire of genius, and the pure dignity of moral worth, have been swallowed up together in an untimely grave. To contemplate an event so gloomy in its aspect, would be painful almost beyond endurance, could we not turn our eyes away from the darkness of earth, and behold an immortality where beauty is eternal, and all that is attractive is undecaying; where genius shall brighten with an undying radiance, and where the moral attributes of the soul shall be developed in imperishable loveliness. To be able to regard a being whom we have loved and lost, as merely transferred to such a state, is all that can dry up the tears of those whose dearest hopes and joys have been swept away, and their very hearts, as it were, riven by the separating blow; and all that can reconcile society to the loss of preeminent talents and exalted worth.

The consolation which a view like this affords, is certainly most appropriate in the case of Mr. Griffin. Just treading the threshold of manhood;—with high natural endowments, with an education prosecuted and completed under the most auspicious circumstances, with the liberal views and practical knowledge which are the fruit of foreign travel,—he stood prepared to enter on a high career of usefulness. But his "years were cut off in the midst;" like the beautiful meteor of the evening, he vanished in a moment, leaving, however, a radiant trace behind.

EDMUND D. GRIFFIN was the second son of George Griffin, Esq. of New York. He was born on the 10th of Sept. 1804 at Wyoming, in Pennsylvania, from which place his parents removed to

their present residence, when he was about two years of age. In order, if possible, to confirm a constitution naturally delicate, he passed several of his earliest years at school, in the country. On reaching the age of twelve, he was allowed, at his own request, to remain in the city; where he was placed under the instruction of Mr. David Graham. Here it was, that those striking peculiarities of mind and character, by which he was afterwards distinguished, began to be developed. With a person of uncommon elegance, and a punctilious regard to neatness, he was found also to possess an extraordinary delicacy of taste, which soon matured into a nice perception of intellectual and moral beauty. The ardor with which he prosecuted his studies, was the index of a mind that no ordinary attainments could satisfy; and he very soon obtained the standing, which he afterwards maintained through the whole course of his education, of first among his fellows. He saw and felt in a much higher degree than is common at so early an age, the worth of knowledge, and the necessity of diligence in its acquisition. Nor was his zeal in study confined to a particular branch. "His ambition," says his teacher, "was coextensive with the whole course of study—it embraced every thing, and in every thing urged him to excel. Beyond any pupil I ever knew, he best answered the fastidious description of the Roman critic:—*'Puer mihi ille detur quem laus excitat, quem gloria juvat, qui victus fleat.'*"*

Frequent exercises in composition, constituted a part of the regular course of duty in the school of Mr. Graham; and nine little volumes of essays remain, which bear testimony to the diligence and success with which Edmund performed the task. There can be little doubt that the rich and easy flow of language, and the vigor and copiousness of thought which characterize so strikingly the productions of his maturer years, are to be attributed in no small degree, to the fact, that his powers and resources were thus early and frequently put in requisition. The subject of composition has, we think, been much neglected in most of the schools, academies, and colleges of our country. We are ambitious of a high literary reputation, and anxious to be able to challenge a comparison with the best writers of the old world; and yet little, comparatively has been done, which might be expected to raise us to the eminence we covet. While in Europe, the art of composition is learned almost from the cradle, and pursued through all the stages of education, from the primary school to the university; our youth, in too many instances, scarcely dream of giving form and arrange-

* Give me a boy, who is roused by praise, delighted with glory, and affected even to tears when surpassed by others.

ment to their thoughts, until after the commencement of their college life; and then, perhaps, at intervals of one, two, or three months. With such a training, now and then an individual may, perhaps by the force of genius, arrive at a moderate degree of excellence; but to expect that many writers of a superior order can be thus produced, is to expect the attainment of an object in a total disregard of the appropriate means.

Mr. Graham's school was discontinued when Edmund was fourteen years of age; and being then too young to enter college, he was transferred to the care of Mr. Nelson, the celebrated Blind Teacher of New York. The biographer of Griffin has furnished a striking sketch of the history of this extraordinary man, which we cannot forbear to extract.

"The life of Mr. Nelson was a striking exemplification of that resolution which conquers fortune." Total blindness, after a long, gradual advance, came upon him about his twentieth year, when terminating his college course. It found him poor, and left him to all appearance both peniless and wretched, with two sisters to maintain, without money, without friends, without a profession, and without sight. Under such an accumulation of griefs, most minds would have sunk, but with him it was otherwise. At all times proud and resolute, his spirit rose at once into what might be termed a fierceness of independence. He resolved within himself to be indebted for support to no hand but his own. His classical education, which from his feeble vision, had been necessarily imperfect, he now determined to complete, and immediately entered upon the apparently hopeless task, with a view to fit himself as a teacher of youth. He instructed his sisters in the pronunciation of Greek and Latin, and employed one or other constantly in the task of reading aloud to him the classics usually taught in the schools. A naturally faithful memory, spurred on by such strong excitement, performed its oft-repeated miracles; and in a space of time incredibly short, he became master of their contents, even to the minutest points of critical reading. In illustration of this, the author remembers on one occasion, that a dispute having arisen between Mr. N. and the Classical Professor of the College, as to the construction of a passage in Virgil, from which his students were reciting, the professor appealed to the circumstance of a comma in the sentence as conclusive of the question. "True," said Mr. N. coloring with strong emotion; "but permit me to observe," added he, turning his sightless eyeballs towards the book he held in his hand, "that in my *Heyne* edition it is a colon, and not a comma." At this period, a gentleman, who incidentally became acquainted with his history, in a feeling somewhere between pity and confidence, placed his two sons under his charge, with a view to enable him to try the experiment. A few months trial was sufficient; he then fearlessly appeared before the public, and at once challenged a comparison with the best established classical schools of the city. The novelty and boldness of the attempt attracted general attention; the lofty confidence he displayed in himself excited respect; and soon his untiring assiduity, his real knowledge, and a burning zeal, which knowing no bounds in his own devotion to his scholars, awakened somewhat of a corresponding spirit in their minds, completed the conquest. His reputation spread daily, scholars flocked to him in crowds, competition sunk before him, and in the

course of a very few years he found himself in the enjoyment of an income superior to that of any college patronage in the United States—with to him the infinitely higher gratification of having risen above the pity of the world, and fought his own blind way to honorable independence.”—pp. 23, 24.

Of the deportment and character of the young pupil, and the manner in which he acquitted himself while a member of this school, his biographer speaks in the highest terms. A superiority over all his companions in study, was conceded to him by the united suffrage of the school.

Among the specimens of composition produced by Edmund about this time, are several attempts at poetry. They consist of Latin poems, English poetic versions, and original productions; and all bear testimony to the excellence of his scholarship and the correctness of his taste. The following characteristic incident is related respecting one of his translations.

“During a short holiday, Edmund had translated, or rather paraphrased, a part of the ninth book of the *Æneid*, beginning with the indignant speech of Mnestheus.

“*Quo traditis, inquit.*” &c.

Cowards! do you not blush as well as mourn, &c.

This had been presented and approved, but there being a tie between him and his most prominent school rival for the honor of the day, the teacher directed that it should be decided by a metrical translation of twenty-four lines, from Dido's address to *Æneas*; to be presented at the opening of the school next morning. Edmund came home in trouble. He knew it was a standing rule that he should quit his studies and retire to bed at nine o'clock. To get his ordinary lessons for the next day, and be prepared for this new struggle before that hour, he felt to be impossible. He earnestly besought his father, therefore, that for once he might be permitted to transgress the prescribed limit. The request was granted, and at half-past ten he entered the library, holding his translation in his hand; he gave it to his father, and with breathless anxiety watched his countenance as he read it: and never, added the narrator of this incident, will those present forget the tear of exultation that gladdened the eye of the boy, when he saw the approving smile on his father's countenance. A less partial judge the next morning confirmed that decision, his translation gained him the victory.”—pp. 25, 26.

He appears never to have devoted much time to the cultivation of his poetical talents, probably because he regarded other pursuits as of paramount importance; certainly not from any consciousness of a want of power to write well. Of the pieces found in his Remains, the Lines Written on Leaving Italy, possess perhaps the highest merit.

In the autumn of 1819, having just completed his fifteenth year, Edmund presented himself as a candidate for admission into Columbia College, and after a competition of three days was placed first on the list of those received into the institution.

To a disposition like his, characterized in an eminent degree by ardor and the love of excellence, the circumstances of college life afford the highest incentives to exertion. The student there finds himself engaged in pursuits congenial with his taste—surrounded by companions with whom he must come in collision on the arena of intellectual conflict, and feels himself impelled by a principle within which scorns superiority, as well as by a sense of duty, to task all the energies of his nature. Griffin appears to have felt powerfully the influence of these excitements; and ere long his superiority was universally acknowledged. Throughout his college course he was a model of uniform and systematic diligence; so that “the habits of a student, the acquirements of a scholar, and the deportment of a gentleman, left room for nothing but praise.”

In 1823, at the age of nineteen, he was graduated with the highest honors of his class. The choice of a profession to which his attention was now directed, as the decision rested wholly with himself, was made a subject of long and deep deliberation. His feelings were in favor of divinity; but distrusting his fitness for the sacred office, and fearing to enter on it an intruder, he at length commenced the study of law, in the office of his father. At the end of two months, however, he found himself dissatisfied with his decision; and although still somewhat jealous of himself, determined on a preparation for the ministry, and entered on his studies in the General Seminary of the Protestant Episcopal church. With this church none of his family were at this time connected. His reasons for leaving the church in which he had been educated, are given in a letter to a relative, who had communicated with him on the subject. Were we disposed to sit in judgment on this letter, we should say that it appears to us to be characterized, considering to whom it was addressed, by rather an undue degree of warmth. The arguments advanced by himself and his biographer, in favor of the church of his adoption, are those which have been most often urged; and which have been so frequently made the subject of discussion, that we deem it unnecessary to dwell upon them here. One, however, we cannot forbear to notice as we pass: it is contained in the following paragraph:

“In the use of prescribed forms he recognized, as he often said, the strongest bulwark against both error of doctrine and fanaticism of life; and whether he looked into the past history or present state of the christian church, he found abundant proof of the necessity of such safeguards. His own country was full of warning examples; and when he saw the pathless ocean of error into which so many churches had wandered for the want of such a landmark, of such an abiding test by which to try the doctrines of the living preacher, he may be said to have *clung* to the liturgy of the church as to the pillar, or rather, the anchor of christendom.”—p. 45.

That "prescribed forms" constitute an impregnable wall around the church, to the exclusion of "error of doctrine and fanaticism of life," would be an unanswerable argument in their behalf, *if it were only true*. So utterly unsupported is it, however, by facts in the past and present state of the church, that we can never hear it mentioned without feeling, that feeble indeed must that cause be, which can lean on so rotten a support as this. Any one who will take the trouble to go back to the time when this "bulwark" was first erected, in the third century, or perhaps the latter half of the second, and follow down the history of the church through all the stages of its subsequent corruptions, and to this survey will add a glance at the present state of that branch of it in England, which is still *clinging to the liturgy as the anchor of Christendom*, will see, in such an anchor, a close resemblance to the one which the man of classic memory clung to, for safety in the shipwreck.

In commenting on the religious opinions of Mr. Griffin, his biographer speaks as follows :

"The doctrines of Calvinism had also their repelling influence. He could not believe that God was partial in his dealings, or insincere in his invitations; such opinions were repugnant to the very principles of truth and justice, upon the strength of which he was a believer either in God or in his gospel; and the reception of such dogmas, seemed to him the overthrow of the very foundations upon which all faith rested."—p. 46.

If when it is asserted here, that calvinism represents God as *partial*, it is intended that it represents him as making a distinction among mankind, *without any good reason*, from mere caprice, it is much to be regretted, that the respected author of this memoir should allow himself to introduce in such a place, and in this oblique manner, so palpable a misstatement. But if it is only meant, that calvinists believe the simple fact, that the Moral Governor of the universe *does actually make a distinction* among his subjects, and if this is the "dogma" which has such a "repelling influence," we have only to say, that it is surprising the impropriety of such a distinction was not seen, and its repellancy felt by the Savior of the world. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes," was his emphatic language on this subject; nor does he require a better reason than, "Even so, Father, for so it seemed good in thy sight;" since to suppose that which *seems good to Infinite Wisdom*, to be done without reason would be utterly absurd. On this subject, however, we would refer our readers to the article in this number, on Dr. Fisk's sermon. There are several other points, in the account of Mr. Griffin's religious character, in which we regret to find how much the respected

biographer misunderstands the faith of those whom he condemns.

Having completed the usual course of study, in August, 1826, Mr. Griffin was admitted to deacon's orders in St. George's Church in the village of Fishkill, by Bishop Hobart, whom it was his first duty to attend in the visitation of his diocese. Soon after this he received a call to become assistant rector of St. James' Church, Hamilton Square, which he accepted. Within a short period from the commencement of his duties here, he was invited to officiate temporarily in Christ's Church, as the associate and assistant of Dr. Lyell, and with the approbation of the vestry of St. James' accepted the invitation, dividing his services between the two. So acceptable, however, did his labors soon become, that he received a unanimous call for life. This, although flattering in itself, and accordant with his inclinations, from various considerations, he at length declined.

For the advantages of an extensive acquaintance with the world, and for the confirmation of his constitution, Mr. Griffin's father had been for some time wishing that he might cross the Atlantic. In the autumn of this year (1828) it was proposed to him to make the voyage. After much deliberation, and with much reluctance to suspend his professional duties, in the hope that it might ultimately contribute to his greater usefulness, he resolved to go; and accordingly embarked for Havre, on the 17th of October, where he landed after a passage of thirty days, and thence proceeded immediately to Paris. Of the course of his subsequent travels the following extract presents an outline.

"Two months glided quickly away in Paris, for they were diligently as well as agreeably occupied. His journal bears full evidence of both, and contains many picturesque descriptions of what he saw and heard, especially of the personal appearance, manners and character of the *savans*, and popular lectures of that great metropolis. Out of Paris, France offers little that can interest the traveller: Edmund, therefore, passed on rapidly to the Alps, by way of Lyons—crossed the Mont Cenis, and realizing one of the happy visions of his youth, stood on the classic soil of Italy. The ardor with which he greeted its names of glory and scenes of interest, none can fully appreciate but the youthful scholar from the New World. Those of England, or the continent, may visit the monuments of Italy better qualified to *examine* and to *judge*; but to *feel* their power belongs peculiarly to the American student. He, to whom yesterday is antiquity, stands in speechless admiration on the spot where a Roman trod, or before works which a Grecian chisel traced: these are feelings which a European can hardly estimate, but which our young traveller seems to have experienced in their full force, for he lingered amid them, and especially at Rome, after all the other American travellers had quitted it, and to the very utmost limit of his time. After a rapid visit to Naples and Pæstum, he returned northward by way of Ancona and Bologna, to Venice. Through Padua, Vicenza, and Parma, he reached Milan; and crossing the Simplon, towards the end of June, bade to Italy an unwilling adieu.

Switzerland now received him, the only country which can excite interest immediately after Italy, as the majesty of antiquity yields only to that of nature. After a few weeks given to it, spent in such joyous wanderings as its lakes and mountains, and primitive manners, alone admit of, Mr. Griffin quitted it, by Schaffhausen and the Rhine; and passing through the Netherlands, by the usual route of Aix la Chapelle and Brussels, reached England on the 5th of August, crossing from Calais to Dover, and proceeding immediately to London."—pp. 57, 58.

A large portion of the work now under review is occupied by a journal of the tour of which the preceding is a sketch. It was with the enthusiasm of the man of feeling and the scholar, that he wandered over the magnificent scenery of the Alps, and gazed on the loveliness of the classic land. It was with the taste and interest of an amateur that he examined the wonders of ancient and modern art; and it was with the hand of a master that he sketched for the benefit of others, as it were the living image of all that he beheld. As a journalist, he has high and peculiar merits. His language is at once felicitous and rich, and his style flows with a graceful ease. His descriptions are well conceived, and what adds greatly to their interest, are full of feeling; not only spreading out before us in detail all the features of the scene to be surveyed, but throwing over it the impress of his own feelings, in such a manner as to call up in the bosom of the reader, almost the warm and high emotions of the beholder. We shall lay before our readers a few extracts from this part of the work, which we think will be read with interest.

We commence with a description of a winter morning near Turin, where Mr. G. first came in view of the plains of Italy.

"Starting at six o'clock, we soon arrived at the bridge of the Po, and I looked of course for the mountains. My hope of seeing them was but small, as day had only just begun to break. However, far in the horizon, opposed to the coming sun, I perceived a faint red, which served to mark their outline. While the rest of the world was still buried in night, they were privileged to catch the beams of day. By and by their color warmed into a rich roseate hue, which contrasted beautifully with the violet tint of the mist that lay in darkness at their feet. As morning advanced, a red hot glow succeeded, and the vast amphitheatre of Piedmont was, in its whole western section, lighted up with an ineffable and overwhelming radiance. Meantime the eastern horizon was not unworthy of attention. The golden hues of an Italian sky formed a magnificent back ground, against which were relieved the towers of the Superga, and the picturesque outline of the neighboring hills. Scarcely had I time to contemplate this part of the scene and turn towards the mountains, before their aspect was again changed. The mist had fallen like a curtain at their feet, and the precarious tints of dawn had ripened into a twilight gray. The mountains themselves, in their whole vast extent, now seemed a wall of fire. I am using no figure of rhetoric, and wish to be understood literally. Iron in the furnace could not have glowed with an intenser red,

than did those stupendous masses in the rays of morning. Never did I witness a scene of such transcendent and overwhelming magnificence. A wall of fire, seeming almost as extensive as half the circumference of earth, its battlements and pyramids and towers shooting upwards into heaven, as if preparing to inflame those elevated regions; and above and still beyond, new spires catching the same fiery radiance, the bases of the mountains clothed in vapor, the valley pervaded with the gray mist of twilight, the distant town relieved against this brilliant back ground, the majestic river, the rich eastern sky, composed a landscape which brought the tears into my eyes, and closing my lips in silence, precluded even the ordinary expressions of delight."—I. pp. 148, 149.

The following is a picture of one of those beautiful little valleys, with which the traveller perpetually meets in making the tour of Italy.

"The valley itself is more beautiful than tongue can describe. Its ever varied mountains, its murmuring stream, its pleasant villas, its high seated churches, its picturesque villages placed by the river's side, or on some lofty knoll, constituted a scene, whose influence on my mind I must ever despair of communicating to another; especially do I feel this diffidence when I recall the accessories of the scene:—in one place a line of mules creeping slowly up the mountain's side, in another a group of peasants in the peculiar costume of their country, red caps, short jackets, small-clothes, and long gaiters, with perhaps a coat or great-coat, arranged in careless folds over the shoulder; here a solitary individual opening the earth, a sign so grateful of returning spring; there another engaged in pruning vines, or cutting the canes, which grow spontaneously in the humid bottoms; with here and there a priest in flowing garments, or a female dressed in red, the favorite color, which, though not calculated to satisfy good taste, still adds to the effect of romantic scenery. I have heard the Italians accused of laziness. I have myself seen them in crowds lounging unemployed, and sunning themselves in the streets of villages. But if such be their national characteristic, this valley at least forms a striking exception. Here not only every inch of apparently practicable ground is sedulously cultivated, but the steep sides of the mountains are covered with regular orchards of chesnut trees, and the stony bed of the river is actually cleared for use, and walled in little patches with pebbles gathered in the operation."—I. p. 153.

Among the glories of the Vatican, the Laocoon is thus described.

"With his right hand raised high in air, grasping with tremendous force one of his serpent enemies, and with the left holding by the throat the other monster, who has already fixed his fangs in the side of his victim, the priest of Apollo and of Neptune offers a sublime spectacle of effort and of suffering. The convulsive exertion of every muscle is apparent throughout his whole frame, even in its extremities. The very foot takes part in the mortal struggle. The anguish of physical pain is no less visible in the swollen veins, the contracted bowels, the heaving chest, and the flesh actually shrinking from the serpent's bite. To observe, however, all the elements of agony combined, look at the expressive head. Stretched backward in the strong and universal effort which pervades his frame, it expresses in its knit brow, its sunken cheek, and its despairing mouth,

the extremity of pain, the convulsive effort to escape, the deprecatory anguish which rings the father's heart for his sons enveloped with him in the serpent's folds, and crying out for aid to him their natural protector. The effect would be too horrible, had not the sculptor subdued and softened and elevated the traits of the father's countenance with a lofty resolution, a sublime endurance, a supernatural dignity, which divert the attention in some measure from the sufferings."—I. p. 340.

During his residence at Naples, Mr. G., of course, ascended Vesuvius. He thus describes the crater.

"Arrived at the top, you are indeed rewarded for all your fatigue. Directly beneath your feet yawns a horrid gulf, three or four hundred feet in depth, and upwards of a mile in circumference, occupying the whole summit of the mountain, except a narrow border generally not more than four feet wide. The sides of the gulf, in many places precipitous, are steep in all. Below is seen the surface of the crater, in part black with cooled lava, and covered in part with liquid fire, and sending forth smoke and flame from every crevice. In the midst arises a low cone, formed of ejected matter, upon whose summit open the very jaws of the subterranean abyss of fire. From thence issue clouds rolling upon clouds, of sulphurous smoke, mingled from time to time with flashing flames, and at every burst of the volcano pierced by a thousand fragments of shivered rocks. The loud breathing of the fire is borne across the crater, seeming the fierce pantings of some chained monster; the sharp sound of the crackling flames pierces the ear, as if, assuming another form, sound had become material; while the tremendous roar of explosions succeeding each other at every instant, fills the organs and almost confounds the soul.

It was now time to descend into the crater, an experiment without danger, though attended with great fatigue. There was still light enough to guide us, and at the same time, the approach of evening of course increased the apparent brightness of the flames. When arrived at the bottom of the crater, we found ourselves treading on a black uneven surface, yet warm beneath our feet. It was broken into blocks, like ice on the surface of a river, and in the intervals was to be seen three or four feet below the surface, instead of water, lava still red hot. Fortunately the mountain had poured out on the very morning of our ascent a fresh stream of lava, which now surrounded about one half of the circumference of the crater. On approaching it, the heat both of the air and of the surface under our feet, was greatly increased. In some places we could see the lava still in a state of fusion, and boiling like molten glass.—vl. ii. pp. 19, 20.

We turn now to the travels in Switzerland. In approaching Mount Blanc, Mr. G. encountered a storm, which gave rise to the following remarks, as it passed away.

"I congratulated myself a thousand times that I had not waited for clear weather. The sun in all his glory never shone upon a scene like this. Those slow rolling chariots, upon which the very spirits of the mist seemed to ride in majesty—those long lines of eddying vapor, retiring, advancing, joining like embattled armies, amid the wild dash of torrents—the reverberated thunder of distant avalanches, and the sullen roar of winds among the caverns of the mountains—those savage peaks piercing

the veil like needles, and projecting amid the waving mass in steadfast and solitary grandeur towards heaven—those fields of ice, exhibiting here and there, far up among the clouds, their mottled surface of darkness and of light; combined to constitute a scene stupendous to the eye, and awful to the imagination. The day, as it drew to a close, approached more and more towards serenity. At length as we reached the descent leading downward into the valley of Chamouni, the rays of the sun appeared at intervals, striking on the opposite mountains. It is in vain that I endeavor to convey in language, the splendor of that scene which yet memory and imagination will preserve to me, I trust, for ever. Upon a level with my eye through an opening in the mountains, which exhibited, behind, the pure blue sky festooned by fleecy roseate clouds, the retiring sun poured his rays onward, mingling their flood with a diverging cone of mist, converting it into a semblance of celestial glory. Opposite, upon the mountains, long stripes of radiance traversed the snow, the ice, the dark brown rocks, various according to the surface upon which they fell, yet in all alike deep, rich, and glowing. Here and there a summit, raised above the clouds, caught the roseate tint, and shone like a rich jewel on the breast of heaven. Once, and once only, the patriarch of the Alps doffed his bonnet for a moment, as if in salutation to the departing god of day. His hoary head partook of the bright suffusion which surrounded it, a crown indeed of glory and supremacy. Below, the eye ranged along the sides of the double barrier of mountains, embracing the glaciers of Bossons and of Bois, as they descend into the valley, and resting in the distance on the Col de Balme, which bounds the horizon in the east."—vol. ii. pp. 146, 148.

Mount Rhegi on the Lake of Lucerne, or Waldstetten, is universally acknowledged to present the finest general landscape, in the whole of Europe. The prospect is thus described by Mr. G.

"Arrived at length at the very summit, five thousand five hundred feet above the level of the ocean, a scene burst upon my view, which, though contemplated in parts before, had all the charms of novelty when thus presented in one stupendous whole. Nor was novelty its only or greatest charm. An extent apparently unbounded, a world of mountains, valleys, rivers, lakes, and cities, presented itself at once to my astonished eye. I could not look upon such a scene without an emotion which awed my spirit, and arrested my very breath. I felt as if I had left the earth behind, and was gazing downward from some point far up in the heavens, upon one half of the distant planet. Never, if the disembodied spirit mounts in the direction which we call upward; never, if it still sees material things, never can it enjoy as it leaves this world, a spectacle more noble or more beautiful.

At the very base of the mountain, converting it almost into an island, were spread the classic and picturesque Waldstetten, Sarnen placed like a basin in the mountains, the now diminished Lowerz, and the broad irregular expanse of Zug. It will be readily believed, that my eye was never tired of contemplating the manifold beauties of these lakes. The first was seen in four or five different portions as it wound among the Alps, now distinctly visible, and now concealed by mountain promontories, adorned at the extremities of its two open branches, by the towns of Lucerne and Kuschnacht. The second rested in the shade of its surrounding eminences, a cool and placid mirror. The third seated in a broader opening, presented a melancholy spectacle; one half of its former surface is

now covered with earth and rocks, among which only inconsiderable pools remain. Before the year 1806, this valley and the borders of this lake, are described as having been another Paradise. The villages of Goldun, of Lowerz, of Rothen, and of Businque, sheltered there beneath their modest roofs, a people of primitive simplicity, happy in the bosom of their country, content with the inheritance of their fathers. But on the second of September of that memorable year, a large portion of the mountain of Rossberg, which bounds the valley on the north, detached itself from the summit, and rolling downward, gathering strength as it descended, buried in one universal ruin these unfortunate hamlets. The wretched inhabitants, though the fall occurred at five in the afternoon, had not time to escape. Scarcely two hundred, robbed by one fell swoop of family and friends, and means of subsistence, preserved alone their miserable lives. Invading the domains of the lake, the fallen mountain took and still holds possession of one half of its basin. Its course is still visible, a broad torrent of bare earth, stones, and enormous rocks. On the opposite side of the lake, but elevated considerably above it, is seen the town of Schweitz, the capital of the Canton of the same name.

In full view of this splendid scene, I spent almost the whole day. It was varied in its progress by alternate clouds and sunshine, producing every various effect of light and shade upon the world below, and in the afternoon, by a slight shower of rain, which gave occasion to one of the most splendid phenomena that I have ever witnessed. It was nothing more than a rainbow; but it was a rainbow reclining with all its glorious transparent hues against the bright whiteness of snow-covered Alps. The sun set as usual, in clouds, yet spread a color of ineffable delicacy and beauty over the lofty summits of the mountains. As twilight drew onward, a peasant of Schweitz placed himself in our vicinity, and after preluding on his Alpenhorn (a long instrument made of thin stripes of wood covered with bark, and resembling in form a bugle) sung the Ranz de Vaches, that celebrated song once forbidden at Paris, because it led the Swiss guards to desert, so forcibly did it recall to them the remembrance of their country. It is a wild and melancholy melody, sung in a preternaturally high key, and from its appropriateness to the scene and time, affected me strongly. Between every verse the musician blew the air with considerable skill. The moon shone out at night with unclouded brilliance. A spectacle more majestic, more coldly, palely, purely beautiful, the eye has never gazed on. The usual softening effect of moonlight was not felt—the landscape was too distant and too bold. A sublime obscurity, a stern severity, were the characteristics of the scene.

Though I retired quite late to rest, I was roused at half-past three in the morning, to witness the effect of sunrise. The sky was cloudless; the air was cold and transparent as that of winter. In the east a long stripe of gold was visible even at this early hour. The mist lay calmly on the bosoms of some of the most distant lakes, and marked with fleecy whiteness the course of the long winding Reuss. Deep shade still hung upon the valley, while the snow-clad mountains already began to catch the hues of dawn. Superior among them rose in the southwest, at length without a cloud, the chain of Oberland, one of the highest in Switzerland, presenting the Finsteraarhorn, (12,234 feet above the level of the sea,) the Shrekhorn and the Wetterhorn, (12,560, and 11,450 feet,) the double Eiger (12,666, and 12,210,) and the Jungfrau (12,872,) all in a connected range, stupendous even in distance, and seeming to support the arching heavens. A richer and yet richer glow was gradually spread from top to top, exchanged at last for golden light, as the sun displayed his broad and

glorious orb to shine upon a scene well worthy of his beams. The mountains seemed to fling darkness behind them, like a mantle, which floated in their rear, in many a careless fold and break of shadow; the mist waving with the gentle breath of morning, appeared to bow its head in salutation to the lord of light; while many a pilgrim, with iron-shod staff and long floating garments, stood silent, offering his homage on this lofty altar of nature and of God."—vol. ii. pp. 169—173.

We have room for only one extract more, which describes the celebrated French Lecturer Cousin.

"The first lecture which I attended was by M. Cousin, the second of a course on the philosophy of the eighteenth century. It was to be delivered in the hall of Sorbonne. Understanding that he was one of the most popular lecturers in Paris, I went thither an hour before the time, and found the room already so thronged that I thought myself happy to obtain a seat near the door. The lecturer was dressed in the ordinary habit of a gentleman; and delivered his lecture standing in an easy and dignified posture. Though his subject was of an abstract nature, he spoke extempore with uninterrupted fluency. His manner approached very near to one's idea of inspiration. The whole man, head, eyes, hands, and body, as well as voice, seemed to be engaged, and that too, without the least awkwardness or affectation, in the expression of his ideas. If at any time he paused for a moment, you could perceive by the glowing eye, the thought burning within him, and could almost anticipate its general nature from the unconscious motions of his hands."—vol. ii. p. 182.

After an absence of eighteen months, Mr. Griffin took passage, on the 1st of April 1830, for New York, where he arrived in only sixteen days. Almost immediately after his return, he was solicited to undertake a course of lectures on the history of literature in Columbia College, in place of the Professor to whose department it belonged, and who was absent in pursuit of health. To comply with this solicitation, was to undertake a task of great labor and responsibility, with a very limited time for preparatory studies. Yet with his characteristic energy, he entered on the work, and during the months of May and June prepared and delivered a course of lectures, which occupy nearly a third of one of the volumes before us. They embraced Roman and Italian literature, together with that of England down to the reign of Charles II.; and as his biographer justly remarks, "they remain a noble monument of promptitude, diligence and knowledge." As an evidence of the high estimation in which his talents were at this time held, it is stated, that the trustees of the College, for the purpose of retaining him, had it in contemplation to endow a new professorship;—a design frustrated only by his untimely death. After the conclusion of his academic labors, he spent a few weeks in traveling as a necessary recreation. On the 25th of August he returned to New York, and three days after, was seized with an acute disease which hurried him away from all his plans of usefulness to an early tomb.

But although his sun went down thus prematurely, it did not set in gloom. The light of christian hope, dispelled the clouds which gather around the grave. Indeed it was in the closing scene that his character appeared in its most perfect loveliness. To his fresh formed plans of usefulness—to friends dear as his own existence—to a world through which his path had been bright and happy, he bade adieu with meek submission; admonished others to live for immortality; and with humble reliance on the Redeemer, anticipated for himself the rest of heaven.

We could wish to give the whole of the affecting record of his last sickness, with which the memoir closes. But we have room only for the closing scene.

As the last hour approached, he became more animated in his expressions of christian confidence, until at length he broke forth in the language of the apostle, his countenance brightening as he proceeded:—"I have fought a good fight, I hope I may humbly say, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Soon after this exclamation a spasm seized him, which all present supposed had resulted in death. He however revived in a short time, and looking around, said, with a smile of inexpressible sweetness, "I did not get off that time;" but checking himself, he added, "That was a rebellious thought, I must wait God's time to die."

During the whole of Tuesday his sufferings had been inconsiderable, until within the last hour of his life. His fever and pain had subsided; and the mortification, it is presumed, had begun. Once, alluding to his exemption from bodily suffering, he said, "This does not feel like dying." At another time he remarked to his father, "I certainly feel much better;" and on his father's saying it was but a deceitful calm, he added, "I made the remark, dear father, only for your consolation."

At about half-past twelve o'clock, the death struggle became more violent; and his reason which till then had remained clear and lucid, became wavering. Thenceforth his friends forbore any attempts at conversation; and gave way, in a measure, to the intensity of those feelings which they had hitherto strove to suppress. Even in this extremity he appeared to feel more for his weeping relatives than for himself. Once he said, "I shall exhaust you all;" and a little afterwards, casting on his father a smile never to be forgotten, he said, "Dear father, can you endure me a little longer?" He expired at a quarter before two. His dust sleeps by the side of his beloved sister: their spirits, we may trust, dwell together in a better world." pp. 77, 78.

ART. IX.—REVIEW OF THE CHRISTIAN LYRE.

The Christian Lyre. By JOSHUA LEAVITT. Vols. I. & II. Eighth Edition, Revised. New York: Published by Jonathan Leavitt. Boston, Crocker & Brewster. 1831.

WE hail with pleasure whatever tends to improve the character

of church music, or the taste of the community in respect to this important part of public worship. And in both these respects, we think there *has* been a very great and commendable change in our country within the last twenty years; a change which is no doubtful indication of improvement in the fine arts generally. In many of the recent compilations of music, there is a happy coincidence of aim and similarity of taste in respect to the *general character* of the tunes designed for common use. But the disposition to frequent changes in the *harmonies* and *names* of tunes, deserves, in our opinion, the severest censure. It is productive of very extensive evils.

It is gratifying to find, occasionally, a tune of first rate excellence from a Hastings, a Mason, a Wainwright, and others; and though these tunes may not equal some of Handel's, or Pleyel's, or Luther's, yet our countrymen have no reason to be ashamed of their past efforts, or discouraged as to the future. Our language contains some specimens of the very best metrical poetry, expressive of all degrees and modifications of human passion; and good poetry has double power when enforced by the moving strains of music.

The language of scripture too, affords an admirable vehicle for the sublimest efforts of musical genius. The themes presented by christianity are fitted to overwhelm the mind, and to fill it with elevated and sublime emotions; and hence the greatest composers, as Handel and Haydn, have founded their best pieces on some scriptural subject. Let *our* composers make great and repeated efforts, and there is no reason why they may not successfully compete with the most distinguished Europeans.

While we speak with unfeigned commendation of the improvement exhibited in the various modern collections of church music, we would by no means proscribe the use of all the tunes that have been excluded from them. Many years since we remember to have heard, particularly in praying circles and during revivals of religion, occasional airs and melodies, the religious effect of which was very great and happy; and we have long thought that some one might do an acceptable and useful service to the church, by making a compilation of such as are adapted to the various purposes of religion, and publish it in a form convenient for use. "The Christian Lyre," whose name is placed at the head of this article, has in a measure supplied what we considered as a *desideratum*. Mr. Leavitt, though very modest in his musical pretensions, deserves well of the christian public for making a beginning; and if he has not succeeded according to our *beau idéal* of such a work, he has the merit of originating a plan and putting forth an effort, which, judging from the unprecedented and increasing sale of

the *Lyre*, meets the approbation of a very extensive portion of the christian community. We learn that eight editions of 2,000 copies each, of Vol. I. have been demanded, in little more than six months; and we are glad to find, that many errors of various kinds, which appeared in the former editions, are corrected in the eighth; so that, so far as typography and harmony are concerned, it is now nearly unexceptionable.

Perfect harmony and smoothness do not always contribute to the excellence of music; for it is a general principle, that where discord will, by contrast, heighten the effect of an important passage, or where a slight or continuous discord corresponds better with the sentiment expressed, as in "Salvation" by Hastings, "The Storm," and many other tunes that might be mentioned,—the discord itself is a great improvement. It is what Shakspeare calls a "musical discord." There are some such cases in the *Lyre*, though generally the tunes are very simple, and calculated rather for religious effect, than the mere gratification of a musical taste. And it is, we apprehend, not by the skill and talent exhibited in the composition, but by the *religious effect*, that the appropriateness and excellence of all music designed for the church, is to be judged. Of what use is it to a christian congregation, to hear music which, instead of exciting and improving the religious affections and doing something towards fitting the soul for heaven, is calculated mainly to regale the taste or intellect, and exhibit the skill and talent of the composer? But let the test of *religious effect* be applied to the tunes in the common collections of music, and it would be seen at once, that much must be expunged, in order to make them unexceptionable manuals for church service.

Mr. Leavitt's object seems to have been, to prepare a work principally for social religious meetings, and revivals of religion; and it must be admitted, that his selection of hymns accompanying the tunes is admirably adapted to his object. We could have wished however the omission of a number of tunes in each volume, and the introduction in their place of others of a superior character, which we are confident might easily be found. The tune, for instance, called "The Resolve," might be expunged without detriment to the volume. We have noticed a number of changes, since the first edition, in the bass of "Good Shepherd," and, in our humble opinion, every change has been for the worse. There is also in "De Fleury," the omission and substitution of a whole bar, the first bar in the second line, which gives a peculiarly monotonous character to the whole tune. But our object is not particularly criticism.

The objection sometimes made to the introduction of *secular* music into the service of the church, has in our view very little

weight, since it has always been thus used more or less, and with the happiest effect. The propriety of it is unquestionable. Every compilation of music we have ever seen, has tunes of this character,—tunes originally composed for the theatre, for martial bands, or festive occasions. Even the “Handel and Haydn Society Collection,” which we consider as one of the best in the country, has more than twenty such tunes. Their origin and the associations formerly connected with them, have either not been generally known, or new and more sacred associations have taken their place. There is no reason why a christian may not adopt a good tune wherever he can find it, and use it for edification and improvement. Discretion and good taste are of course necessary, to determine how far we may with propriety go, in adopting secular airs and melodies for religious purposes; but the fact that there are, among the lovers and cultivators of music, hundreds of such airs and melodies, of the most elevating and affecting character, which might easily be adapted to the purposes of social and public worship, will not be doubted by any, whose knowledge of the subject qualifies them to judge. Why then should not a judicious hand select a volume of these tunes and consecrate them to the service of the church,—especially since experience, the most correct of all judges, has unequivocally decided, that the use of some of them has proved a most direct and important aid to personal piety, and the general interests of religion? The great objection to these tunes, viz. the associations connected with them, is also decided by experience, to be more imaginary than real; for men are so much creatures of habit, that no one, after singing these secular airs a few times, set to suitable words, in the way of religious and social worship, need find any difficulty in making it the vehicle of the most chastened and elevated devotion.

With this view, we cannot but think that our stores of music for the church, have been considerably enriched by the labors of Mr. Leavitt. He has been a successful pioneer in attempting that, which ought to have been accomplished years ago; though it ought in justice to be acknowledged, that other denominations, as the Methodists, the German Lutherans, and especially the Moravians, have practically and to a very considerable extent, adopted Mr. Leavitt's plan from time immemorial. Some of the tunes in the *Lyre*, which have awakened a captious and fastidious criticism in certain newspapers, were sung in public worship by the Moravians at Bethlehem, Pa. more than thirty years ago, as the most common and familiar of their devotional tunes. And who, that has any acquaintance with that excellent people, will not bear testimony, that their singing has preeminently operated to animate and invigorate their piety? We see no reason why tunes, which are

found by experience, essentially to subserve the purposes of religion, should not at once be used in religious worship.

Having said thus much in relation to the "*Christian Lyre*," we venture to throw out a few thoughts respecting singing as a part of social and public worship. There is nothing naturally sacred in singing, any more than in playing on an instrument. Its propriety and importance depend on its influence in exciting pious feelings, and aiding the devotion of the heart. The language of ancient saints was, "O come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him in psalms. Sing unto the Lord a new song, and his praise in the congregation of his saints." The Apostolic injunction was, "Be filled with the spirit; speaking to yourselves in psalms and hymns, and spiritual songs; singing and making melody in your heart to the Lord. Is any merry, let him sing psalms." Such singing is as much a part of divine worship, as prayer or preaching, for they were all instituted by the same authority and for the same great purpose. And if it is a duty to sing in order to worship God acceptably, no one, we think, can neglect the proper means of *learning* to sing, without disobeying the known will of God. None of our powers are more susceptible of improvement, than those exercised in singing; and perhaps there is no pursuit that imparts greater interest in its progress, than that of music. It expands the soul, refines the taste, and gives a higher sense of enjoyment. To the christian, particularly, it is a source of the most exalted and refined pleasure. It fills his mind with great and glowing conceptions, warms and invigorates devotion, allays the turbulent and awakens the more heavenly passions, elevates joy into rapture, and, in connection with appropriate instruction, produces far more deep and permanent impressions on the mind, than could be produced without it.

When David touched his harp, the evil spirit departed from Saul; so music, bursting forth from the soul of the christian, will expel many evil spirits. There are, indeed, affections to be set in motion and graces to be brought into exercise, which absolutely require the aid of music. If music awakens, deepens, expresses, and improves devotional feelings, elevates their tone and fans their fire, then it is an important handmaid to religion.

Whether vocal music should be accompanied with instrumental is a question, that will probably be decided by different individuals according to their taste or previous habits of association. It is certain that the people of God were anciently commanded to use all their various kinds of instruments in divine worship; and the propriety of using instruments now will depend principally on their adaptation to aid devotion by quickening and ele-

vating the affections in the worship of God. "Why that," says Bishop Horne, "which saints are represented as doing in heaven, should not be done, according to their skill and ability, by saints upon earth, or why instrumental music should be abolished as a legal ceremony, and vocal music, which was as much so, should be retained, no good reason can be assigned." Says Dr. Brown, "In great towns where a good organ is *skilfully and devoutly* employed by a sensible organist, the union of this instrument with the voices of a well instructed congregation, forms one of the grandest scenes of unaffected piety, that human nature can afford."

For ourselves, we see not why any instrument, that will harmonize with the human voice, may not be consecrated to sacred purposes, and used as such with perfect propriety. We have witnessed in some Moravian and German congregations the use of a great variety of musical instruments with the happiest effect.

Very much of the utility of sacred music depends on the character of the pieces performed. At the time of the reformation, the gorgeous services and imposing pageantry of the Romish church went into disuse, and gave place to a beautiful simplicity in the forms and modes of worship. Prayers and sermons were composed in plain, simple, intelligible language; and the church music was slow, chaste, and solemn; fitted to excite love to God and ardent zeal for his cause, to inspire immortal hopes, and nerve the soul to the most holy and self-denying purposes. We apprehend there never has been, on the whole, a better style of church music, one better adapted to all the purposes of devotion, than that which prevailed immediately after the reformation. The melodies most in use among the Reformers were simple and easy, adapted to the whole congregation, and harmonized so beautifully, that the flame of devotion raised by them, spread from breast to breast, and excited the highest pleasurable emotions. Though many of the tunes were spirited in their movement, they were always solemn and majestic; and much better calculated, than those more difficult and elaborate, to excite pious and sublime emotions.—Great variety or rapidity of transitions from one tone or measure to another, instead of being an excellence, tends directly to throw the mind from a devotional frame, and efface from it the impressions made by the solemn truths of religion. Of these, such tunes as "Cranbrook," and many of the *fugues* formerly in use, will supply an illustration.

The melodies adopted for church service ought to be free from tawdriness and affectation, requiring but little skill in the performance, for even the simplest melodies, performed with proper intonation, expression, and pronunciation, will not fail to touch the heart. But to perform well, a choir must have frequent practice

together ; and in order to do justice to a tune, they must enter into the spirit of it, and aim particularly at expression. Other things being equal, a truly *religious* choir will always produce by far the greatest effect. We might say then, that the first and most important requisite in good singing is, to have a *heart* attuned to the praises of God,—a soul sanctified and made to harmonize with the spirit of heaven. One may, without doubt, as a matter of taste or intellectual exercise and gratification, cultivate music with great success, and sing to the edification of others. But a heart softened and refined by grace would be an invaluable addition to every other accomplishment. Having this in connection with a clear voice, a proper self-command, a simple and unaffected manner, one may rise to high eminence as a singer. It is necessary, however, that particular attention be paid to just and distinct articulation and intonation ; and in order to this, every singer ought to understand and feel the *import* of the words he is singing. Should a public speaker deliver his discourse in a monotonous manner, without regard to quantity, or tone of voice, or the pauses, no one would expect to be much interested or benefited by it. But a gaping, monotonous, unexpressive manner of singing, where the movement and tone of voice are not varied to express the different sentiments and passions, would be equally deadening in its effect, and altogether inexcusable. To counteract it, no exertion should be spared. Let singers cultivate their taste for music, as they should all their other powers, with a view the better to serve God, and they will soon find what it is to “sing with the spirit, and with the understanding also.”

The introduction of a proper style of church music and the improvement of the public taste, will depend principally upon the qualifications of those, who are employed as teachers. If, as the ancient critics remarked, it is necessary that an orator should be a good man, much more should those have this character, who profess to teach sacred music. They hold much the same relation to this branch of public worship, that Theological Professors do to preaching. There is, in our view, a radical error in the common method of teaching music. As for instance ; a teacher gives out a few tunes of a promiscuous and heterogeneous character, and drills his pupils upon them during a whole season ; and in the end, though they may be able to sing these tunes tolerably well,—that is, give a proper sound to every note without regard to expression or effect,—they know nothing comparatively of the general *principles* of music, have no ability to read it—no confidence in themselves, and very little knowledge of the keys.

Now we apprehend, that the business of reading music at first

sight is as easy and practicable, as that of reading a common book or newspaper ; and that in ordinary cases, pupils of adult years may, in a few months, be made masters of music for most practical purposes. Let the teacher, after having taught his pupils the first principles of the art, drill them first on a number of tunes of the same key, then on a class of another, and so on, till they can sing any tune on either of the keys, upon which they have been exercised. This course, accompanied by frequent explanations from the teacher, will enable most pupils in a short time to become independent singers, and to read music with nearly the same facility, as any thing else.

Another radical error relates to the frequent discouragements placed before beginners, to deter them from learning to sing. If they do not at once manifest a musical voice, and modulate it so as to touch every note in the octave, they are told that they are incapacitated by nature for learning to sing, and are thus, without questioning the truth of the assertion, discouraged from any further attempt. This idea is evidently founded in error, and fraught with much evil. There is no physical difficulty to prevent any person from learning to sing ; for precisely the same, and no other, organs are used in singing, as in speaking ; and speaking also requires as great a compass, variety, and inflection of voice, as any kind of singing. Hence, unless there is deafness or some disease in the ear, any person may learn to sing ; or in other words, the possession of the vocal organs usually exercised in the art of speech, and the hearing organs, by which the common modulations and inflections of voice in others are distinguished, is sufficient evidence in all cases of an ability to learn to sing. The instrument exists in perfection, and a person only needs direction and practice in learning to play upon it. The only reason then, why all are not singers, is either a want of proper opportunities to learn, or what is more common, want of early cultivation. Let the same pains be taken to teach people to sing, as to talk, and the result would be the same in both cases. But if the business is neglected till they arrive at mature age, they will labor under great disadvantages ;—it will be to them like learning a foreign language. The importance of the business, however, demands great and persevering efforts. None of our powers come to perfection at once ; all are susceptible of culture, and improve by degrees in skill and pliability.

The truth of the above position stands upon the clear evidence of facts. Experiments have generally been perfectly conclusive and satisfactory. Among the Germans and Moravians, all without exception, are taught to sing ; the same is true of the Indians of every tribe, and the people of color everywhere ; and of the chil-

dren in our infant schools. Having visited many infant schools in different parts of the country, we have never yet found a child, who was unable to sing after he had been in the school a proper length of time. We would say, then, let every person young and old be encouraged to learn to sing; his duty will soon become his delight, and the languid fire of devotion will be lighted up to a flame by the music of the skies.

ART. X.—NOTICE OF THE AMERICAN JOURNAL OF EDUCATION.

It is now somewhat more than a year, since the entire responsibility—both pecuniary and editorial—of supporting this work, was assumed by Mr. WILLIAM C. WOODBRIDGE. This gentleman has spent many years in studying the principal systems of education abroad, in their practical results; and has returned, with a zeal worthy of the highest commendation, to consecrate the fruits of these studies and the labors of his future life, to the cause of education in his native country. As an organ of communication with the public, he has established the work before us; and enriched it during the year, with an amount of valuable information on this important subject, which entitles him to an extensive and efficient support. When we speak of support, however, we are far from intimating, that Mr. Woodbridge is actuated in his exertions, by any view to private gain. All who know him, are aware, that such a motive is one of the last that could occur to his mind, in relation to any object which interests his feelings. But he ought not to lose by the undertaking. A work like this, demanding an extensive correspondence both at home and abroad, the purchase of many costly works, and the contributions of many able writers, must prove a ruinous expense to any publisher, unless sustained by a generous patronage. To such a patronage the Journal of Education has shown itself entitled, by the rich variety of information contained in the volume under review. The series of letters on Fellenburg's establishment at Hofwyl, are in themselves an ample remuneration for the expense of the whole volume. The papers of Mr. Gallaudet in different parts of the volume, are fraught with the sound sense and rich experience, which characterize all the productions of his gifted mind. But our limits forbid us to particularize. We will only add, that the Journal of Education, if properly supported, will prove one of the most valuable periodicals of this or any country: and that all who are interested in the cause to which it is devoted, should resolve to make it so, by giving it a cordial and efficient support.

